

Peace and Goodwill

you know **THAKUR HARANATH**
the great Saint of Northern India

his message of love reached you as yet ?
not, open your gates and let it in.
has brought peace and comfort to many a heart.
matters not Who and where you are, or
what your caste or creed may be,

will not fail to gladden your heart by
strengthening your devotion to the Lord and
bringing Him nearer to you

UGH NOT,—We speak from experience.

Others corroborate our statement.

The letters of Thakur Haranath to his friends and
disciples have been published in book-form, under the
name of "PAGAL HARANATH" or, "The letters of
Haranath the Crazy". *Get a copy and judge for
yourself.*

Some Select Opinions

Uruia Mission, New Mexico, U S

January 23rd 1910

' We passed the whole first night of the arrival
of "Pagal Haranath" reading and shedding tears
joy * * * * "

SISTER ONFA

Buda Pesth, 10th August, 1910

'As regards the copy of "Pagal Haranath"
cannot find words to express my thanks to you, that
you gave me the opportunity to get a fountain of such
a treasure of unceasing joy."

NAGY DEZSO

29th August, 1910

'I should think this book is well worth perusing
specially by those who are trying to rise above the
material, above even the astral and lower mental, into
the higher life by the chastening of all that is perish-
able, so as to ultimately take from it all its power over
the true Divine Man.

C. E. NELSON,

Gen. Secy South African Theosophical Society

Pagal Hazanath

ENGLISH TRANSLATION

. *(Second Edition)*

MARCH, 1915



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PREFACE

BY THE GRACE of Sri Guru Deva and all Vaishnavas I have been able to present, with loving heart, the Bhaktas of Thakur Hara Nath, who are the only props of such a helpless being as I am, with a few invaluable letters which emanated from his pen, embodying the grand and sublime ideas conceived in his stainless and lily like tender heart. There is no doubt that a perusal of these, containing priceless instructions, with hearts sanctified by devotion, would afford our Thakur's *Bhaktas* supreme satisfaction and joy.

The Thakur's ever obedient and humble
servant—

ATAL BEHARY NANDY.

A BRIEF SKETCH OF THE LIFE
OR
THAKUR SRI HARANATH BANDOPADHYAYA.

In the celestial light of Thy feet I wend Thy way "
"With heart absorbed in Thee is all I pray

We record briefly an account of the eventful life of Thakur Haranath Bandopadhyaya from information gleaned from his near relations. We should indeed be happy, if a perusal thereof would afford his admirers some satisfaction. The object of our sketch was born on the 20th Ashar, 1272 B S corresponding to the 3rd July, 1865 in Sonamukhi, a town in the Vishnupur Subdivision of the Bankura District in Bengal. His father, the late Babu Jayram Bandhopadhyaya was regarded locally as a very superior personage and his mother, Srimati 'Bhagabati Sundari Debya was a fit consort to him. During the early part of his life Babu Jayram Bandopadhyaya was not in very affluent circumstances and through the machinations of his step mother, he was forced to leave his paternal abode and to take shelter in his maternal uncle's residence in village Bellera in the Bankura District. He had with him a *Saligram Sila* which he himself worshipped with great devotion.

One day we are told a *Sannyasi* (Saint) appeared in Bellera and inspected all the *Saligram Silas* in the

village. He declared the one in the possession of Babu Jayram to be the very personification of Sri Krishna Himself. He left Bellera after worshipping the *Sila* and showering his blessings upon Babu Jayram. Shortly after this, Babu Jayram took service under an uncle of his. He was then about 19 or 20 years of age. In two or three years circumstances began to prosper and, at the age of 26 or 27, he was regarded by his neighbours as one of the wealthiest gentlemen in the village. About this time his wife bore him two male children. Both of them, however, lived for only 7 or 8 years. Babu Jayram Bandopadhyaya caused a magnificent temple to be built for Siva at an outlay of nearly Rs 25,000.

Shortly after dedicating the Temple to Siva, Babu Jayram Bandopadhyaya went to Calcutta. It is told that just at this time, a great sage with exquisitely handsome features, one day entering Babu Jayram's house addressed our Thakur's mother thus—"I am your guest to day. Hearing this she observed; "Father, what have you got to do with the ladies? You would do well to go to the outer house where you will find the servants and *amlas*." On this the sage said "No mother, I have not come here to stay in the outer house. I will stay in my own place." Saying this he entered Siva's temple, and lighted his *Dhuni* there. Our Thakur's mother then approaching the sage enquired what he would have for his meal. He answered "It would suffice if you would give me the *dal* you cooked this morning with a few *loochies* pre-

pared by yourself. This was served and according to the daily practice the outer gates of Siva's temple enclosure were locked up after the evening prayer was over. Early next morning our Thakur's mother went to unlock the gates in order to afford egress to the sage (*sadhu*) but to her surprise she found neither the sage nor any sign of the *dhuni* he had lighted. At the sudden and mysterious disappearance of the sage she felt terribly mortified and going inside her own apartment she lay on the floor in great distress and was quite incapable of answering the various queries made by different persons in the house.

There is a sequel to this story. When the wife was thus deeply occupied with her own thoughts in regard to the mysterious disappearance of the sage (*sadhu*) our Thakur's father returned from Calcutta, and going into the room where his dear wife was lying at once enquired whether a *sadhu* had come into the house the previous night. Realising that her husband was talking about the *sadhu* she became almost speechless and slowly answered. Yes a *sadhu* came but I am sorely distressed at not finding him in the morning. She then related all about the *sadhu*. Babu Jaram now addressing his wife said — During the latter part of the previous night I dreamt that a Siva like *sadhu* accosting me—said You need not worry yourself. I am quite pleased with the reception I received from your wife and I mean to remain so. Having thus dreamt I returned home straight without talking to any one and I am now at ease. Immediately after this occurrence our

Thakur was born. People believe that the appearance of the Sadhu and the birth of Thakur Haranath has a connection. When he was only two years old his father died. His sister was then aged six years and his elder brother four. The members of the Bandopadhyaya family were then well off and were attended by a large number of retainers both male and female. There is another story told by the villagers which I must relate here. It so happened that one day a white cobra fell into a mousetrap set in the house. The services of a snakecatcher were requisitioned, the man caught the snake and began to exhibit his skill. Our Thakur's mother with his dear child in her arms was amongst the lookers on and whichever way she turned the reptile invariably turned its head towards her. Noticing that the snake was intently gazing at the child in her arms she began to vary her movements but the snake continued looking steadily at the child. All the spectators were amazed, and the snake charmer told our Thakur's mother that he had no wish to take the snake away.

When our Thakur was aged four or five years another miracle it is alleged happened. He went one evening with his elder brother to their uncle's residence in order to take lessons from a teacher. After the teacher had left them one servant of their uncle offered to escort them home. Our Thakur's brother declined this offer and waited for his own servant. None however came, as the inmates of our Thakur's house were busily engaged in making preparations for the *shradh* of his late father which was to come off the next

day, and they naturally concluded that some one else outside their own house would escort the boys home. As night was advancing the younger of the two brothers our Thakur, began to grow uneasy and accompanied by his elder brother left their uncle's residence without a servant. When they had come close to their own house the elder brother observed that they were being followed by an unusually tall person and showed him to his younger brother. Our Thakur saw that his head was near the terrace of the two storied building. He had for his garments a strip of cloth round his waist and a brahminical thread was hanging from his neck over his breast. The pit of his stomach was glowing with a revolving light and golden lustre of the rising moon bathed his colossal form with a crimson hue. Our Thakur slowly advanced towards the *Mahapurusha* for such he was and touched his feet with his hands. The very contact with the uncommonly cool and highly scented person of the *Mahapurusha* at once rendered our Thakur quite inert. Gently freeing himself from our Thakur, the Mahapurusha said "Hara I am not the Dwarkanath you think of" and walked over the surface of a neighbouring tank and disappeared. Seeing this Haranath's elder ran into the house and fell into a swoon. His mother and other persons came out of the house in great haste and found Haranath standing like a statue. She at once took him up in her arms and after he had fully regained his senses heard from him all that had happened. She was very much pleased at what she heard showered her choicest blessings upon

her boy, and returned to the house, after offering her best thanks to *Sri Sri Bhagwan*.

Up to his ninth year, our Thakur was very sickly, medical aid was of no use, but, as soon as his mother did anything to obtain divine mercy for her son, he recovered from his ailments. At the age of nineteen or twenty, Thakur Haranath was reading for the B. A. Examination in a college in Calcutta. Just then he contracted a severe cough, his mind was in a whirl, and he showed a strong feeling of indifference to domestic matters. He used to hide from his relations the fact that he was seriously ill, in order to escape being pressed to take medicine. After the lapse of a short space of time some extraordinary occurrence made every one, who knew him, believe that Lord Sri Krishna Himself brings relief to him in his ailments.

While in Calcutta, our Thakur one evening met a *Mahapurusha*, but he found no opportunity of conversing freely with him. He followed him in rapid paces for a whole night, but could not overtake him. Much may be said in this connection, but we feel we are absolutely incapable of dealing adequately with the subject. In the town of Sonamukhi, an annual fair is held by the *Vaishnavas* of Bengal. During this *mela*, offerings of fruits and flowers pour in from different parts of the country. Among these offerings invariably come some rare out-of-season articles, which cannot ordinarily be had either for love or money. A pair of *Kadamba* flowers in a single stem is one of such rarities. Our Thakur had entertained some doubt about the genuine-

ness of these flowers. The Merciful Lord in order to satisfy his curiosity caused two such flowers to appear on a tender twig of a two year old *Kadamba* sapling on the side of a tank where Thakur Haranath was performing his early morning ablutions. He plucked the flowers and took them to Monohur's temple close by. He spoke of this marvellous occurrence to his venerable mother, from whom he received much sage advice and his former doubt was turned into firm belief.

About this time when one night Thakur Haranath was sleeping with his wife the latter was bitten by a venomous snake. She cried out in pain and sat up. Our Thakur was then fast asleep and did not know what had happened. His mother and brother tried their utmost to wake him but to no effect. There gathered in the room no less than twenty five persons, and the noise they jointly created had no effect on our Thakur's sleep. In fact he had fallen into a deep trance from which he did not rise. Whilst in this state, these words escaped his lips — Say Radha Govinda and sleep. The snake doctors who were treating the patient now pronounced in one voice that their patient was cured. Next morning when our Thakur's consciousness returned he was informed of what had happened. From this incident people surmised that he was born for great work. Thakur Haranath now left college and took service in the Kashmir State.

A short while after this Thakur Haranath very kindly paid me a visit. The colour of his body was then dark brown. He visited me again after a space of two

years, when his colour had turned into molten gold hue. I entirely failed to recognise him, so long as he did not reveal his identity to me. On my enquiring about the cause of this marvellous change I learnt that on the 21st Bysakh BS 1303, when Thakur Haranath was on his way from Jammu to Kashmir, accompanied by the State Office and a large number of persons, he suddenly fell ill, and apparently died. His corpse lay from 3 p.m. to 1 a.m., when the *Mahapurusha* mentioned above appeared, and said—"Hara, you are dead." The Thakur, or rather the corpse of the Thakur, smiled and said—"This is no news to me, I know I am dead, if however, I could leave this body, which belongs to my mother, by her, there would not have been the least cause for regret." Hearing this, the *Mahapurusha* asked our Thakur to come out of the body. This he did, and scanning the beauty of the material world, was lost in utter amazement, for, his eyes were able to penetrate into the innermost recesses of all material objects. He could clearly discern objects behind a hill in front of him, and could see the numerous under ground roots of trees, and the manner in which they were drawing up sap from the earth. In fact opaque matters appeared to him quite transparent.

Immediately before this occurrence, the colour of his body was, as already stated, dark brown, after his resuscitation, it turned into golden hue. He said, he did not know why Sri Krishna brought him into life again, He has been calling myriads of *Mahapurusha* into Him, and it is quite inexplicable what behest He

wishes such a sinner as he, to obey. He added that, he was however absolutely certain that his life was highly problematic, that he was not a free agent, and that he was following the dictates of a mysterious force regulating all his actions. 'When I first met Thakur Haranath, I was subject to frequent attacks of a severe type of colic. Seeing me, he at once said, that I would, by the Grace of Sri Krishna be entirely free from the malady in six weeks' time, and advised me not to have recourse to any sort of medicaments, to correspond with him freely, to entertain Vaishnavas and to mix with them, and above all, to take Sri Hari's name, the sovereign remedy for all ailments. In a very short time, I was fully cured by acting according to his advice. Afterwards, I received a communication from him to the following effect — "A severe storm (calamity) is approaching you, face it boldly, and go your way. Within a fortnight I was laid up with a very violent attack of small pox. For eighteen days the pustules continued to appear on my person, rendering me fully incapable of taking even milk diet. When I was in this plight, the Thakur used to visit me in his ethereal body, he sat daily at the head of my bed, and left saying, I was not to be afraid of my life. Thus not only myself, but several other *Bhaktas* of the Thakur, are sheltered by his protecting feet. They have also witnessed many wonderful phenomena some of which were such as would stagger human belief. As some particular *Bhaktas* derive great pleasure at the very mention of his name and hearing his saintly career recited, I have taken the liberty to record here one or

two incidents of his unique life. - Although he is leading the life of an ordinary worldly man, he remains entirely free from all worldly allurements. Such a person is scarcely seen. I have to write with hesitation, because it is known that I owe my re-birth to Thakur Haranath. But who has not witnessed the Thakur entering the jungle, when all sorts of animals and birds will be attracted to him? This power of the Thakur, which enables him not only to bewitch men but the lower creatures also, has been witnessed by a large number of people from a distance. That his numerous *Bhaktas* might, by his blessings and his grace, be able to spend their lives usefully, with thoughts concentrated upon his cool and ever-sheltering feet in the heart of their hearts, is the earnest and sincere prayer of

HATHRAS JUNC. E I RV. } His most humble admirer
District Aligarh. } ATAL BEHARY NANDY,

Pagal Haranath

FIRST SERIES OF LETTERS

No 1

DEAR . . .

Always remain drunk imbibing the Lord's sweet name. Let no ideas of purity or impurity enter in your mind. There is no unholy object in the world. Should there be any, it becomes the holiest of the holy by contact with the Lord's name. Hence always remain absorbed in His name even when you are sleeping or dreaming. Name covers mystical ceremonies and charms and is identical with the Lord Himself. There is nothing greater than His name. Sri Krishna's name is much bigger and weightier than Sri Krishna Himself. Lol such name the fountain of joy and bliss it is not my unhappy lot to take and so I dread. The power of name is such that it cures one of all his worldly troubles, not to speak of bodily ailments. Harbour no thoughts in your mind go on taking name the whole world

will be yours, and you, His You will remain immersed in everlasting joy, not even a shadow of misfortune will mar that joy. None of the three sorts of troubles, to which human beings are subject, namely, those induced by (1) the different elementary forces, (2) the unseen divine forces, and (3) individual acts, will ever overtake you. All sorts of apprehensions will fly from you in terror, and for ever you will enjoy absolute peace. Hence, to take Sri Krishna's name is the one supreme duty and aim of life. The pleasures of the Kingdom of heaven would be turned to intense sufferings of hell if His name were neglected. By forgetting Sri Krishna, man becomes the slave of illusion, and by the very memory of Sri Krishna, he attains liberation. Even such a man, as has arrived at the sag end of his career, should try to make the most of the closing moments of his life, by taking the Lord's Name. Disregard of his name would not be counter balanced by the attainment of the status Siva Brahma. Worldly joy or misery is transient. To forget Sri Krishna swayed by worldly pleasures, would be tantamount to drinking poison by the handful.

YOURS—
HARA

No 2

DEAR JATIN,

Your letter has brought tears to my eyes. If I had really possessed any powers, I would certainly have

employed them for your benefit, but sorry I have nothing of the kind. Indeed I am indigent, I keep no concern with Sri Krishna's love (Prema). If I had a small particle of it, I would most ungrudgingly have surrendered it to you, and obtained the highest gratification. But I can say this much, that whatever you have said has been heard by kind Sri Krishna. He will fully purify your heart and grant all your prayers. He, being the Fountain of dispensation, grants all prayers. He will thus undoubtedly grant what you wish for. Calmly go on taking His name, you will see that you will fully attain all joy and peace in no time. Then many miserable beings will sooth their burning souls under your cool shade. Do not consider that day far distant. Sri Krishna's name is more powerful than He Himself and is the best comforter. There is no living force like it. Take name with firm belief. Taken even without earnestness it does not go for nothing. Do not allow yourself to be misled by thinking that this temporary abode (world) is your permanent resting place. If what we see of this earth is really permanent it is not so in regard to myself, for the world may remain as it is, but it is absolutely impossible for me to remain there for ever. I am alive now but the next moment I may not be so. Therefore I say one should not lose sight of the abode of eternal peace by looking at this transitory earthly home as a permanent possession; this is my prayer to the All Merciful and I hope He will satisfy our wishes. We must not be taken up

with two days' (transient) worldly pleasures and sufferings, and regard our wives and children as our own, and thus forget Sri Krishna, our True Friend of all times and conditions, and His name, our only lasting resource. Do not forget His name. It is the duty of every being to have firm belief in the Lord's name which is the reservoir and original cause of all forces, and he should, with the entire functions of his body, mind and words, take shelter under His name. He should be regarded as a true friend, whose presence stimulates conversation concerning Sri Krishna, but those, who try to add to and tighten the countless worldly bondages, are not even worthy of the title of friend. The work appertaining to this worldly home, must be executed as duty, pure and simple, and you must love the Lord's name with all your heart and soul, as most beneficial to you personally, and a joy-giving treasure belonging to you. Do not surrender your soul to any one else. Employ your material body for material objects, and, surrendering your entire soul and heart to Krishna, rest peacefully in the ocean of bliss. You will then be above misery, and devoid of fear. If you can love the original and only cause of the universe, you will have loved all beings and all things. By pouring water at the root of a tree its whole system is watered. By loving Sri Krishna, the whole universe is loved. When He is the Friend of any person all animate and inanimate objects are his friends. Hence, it is the bounden duty of all to love the Supreme Cause of all causes unconditionally,

with body, mind, and words. Hence, shastra says; "He who loves Sri Krishna, is very circumspect."

It is the duty of every one to regard his mother as Sri Krishna in flesh and blood. If that mother, who conceived, called into existence, protected and nourished the body, should not be so regarded, then who should be and where are the godly attributes of the Lord to be seen? The Lord is conceiving, calling into existence, protecting, and nourishing the Universe. The mother is doing just the same in regard to this body. Then, why should not mother be just the same in relation to me? Another word, I adore and worship the Lord in a certain form, which is dear to me, but when others in a different form adore and worship Him and I slight, and exhibit disrespect for that particular form of worship, do I not commit a sinful act? In the same way, if I reserve my store of adoration for my own godly mother and disrespect mothers of other people, I only sow the seed of incalculable sin. Therefore, all other mothers should be seen in the same light as one's own mother. Disregard should never be shown even to females of dogs and cats. That mother, who has carefully preserved your life with her heart's blood, it is your duty to respect her with love and devotion. There is nothing more divine than one's own mother. Hosts of possessors of divine attributes (deities), such as Indra, Chandra, etc., are all centred in the mother's body.

It is not at all right to be compelled to forfeit for ever all energizing power in this, or, the life to come,

by looking upon ones wife as his play mate. Wife should be regarded as the principal companion in this and the next world. She is not the ordinary mate of every day worldly plays. She is a partner for ever in plays life after life and should be treated as such. She should be given the honour due to her and thus made a fit and worthy companion in all conditions of life. Take her qualities giving her your own in exchange. This process of giving and taking brings the two in closer proximity until the two are blended into one. This union is joy inexpressible. If you have learnt to love take care to see that such love is not forgotten in a couple of days. Do not forever banish everlasting happiness by being a slave of unworthy worldly desires. Accept my love and convey it to others.

YOURS—

HARA

Ko 3

DEAR MOTHER (NAGEN BABUS WIFE)

O mother about the bead string! Why ask about it, mother? When any one happens to find a precious gem in an unclean spot himself being unclean at the time will he hesitate to pick it up and sit deliberating whether he was then fit to touch it? This point never arises in mans mind when handling a precious gem. Why then mother does this question of purity or impurity cross your mind when touching your string of beads, for taking Sri Krishnas name? Besides, how

can the thing, which is always the most sacred of all sacred objects, be ever contaminated? You are always free from contamination. All unholy things and all unholy beings become perfectly holy, directly they are touched by you. Hence I say, let no sort of doubts enter your mind, when you use your bead-string for taking His name. Oh Mother, if sinners, conscious of their sins refrain from bathing in the holy waters of Ganga (the Bhagirathi, or Ganges), how will they get rid of their sins? So much honour and reverence are due to Ganga, simply because there are sinners. No one would have had so much regard for Ganga, if there were no sinners. Now, mother, with all your heart and determination, make the exquisitely sweet name of Sri Krishna your necklace. This is my prayer. There is nothing higher than Sri Krishna's name. "A cobbler becomes sacred if he adores Krishnaji." The object of man's life is to adore Sri Krishna. Forgetting this, he allows himself to be fettered by his actions.

" When a man forgets that he is all time
chartered servant of God,
Matter, the mother of illusion, drawing
round his neck tightens her cord "

Mother! Forgetting Sri Krishna, men become slaves of illusion for ever. Hence I say, do not forget Him. The means, by which Sri Krishna can be reached, is to take His name and to remain saturated in it. O mother, one who gets immersed in very cold water, the scorching rays of the sun cannot affect him in the least. Although those on land give vent to distressful wailings,

the intense heat of the sun cannot do anything to the man-under water. Similarly, illusion notwithstanding all her efforts, fails to get hold of him who remains deeply absorbed in Sri Krishna's name and love. I do not know of anything efficacious without Sri Krishna's name, that is why I beg of you to always have recourse to it. Name, taken constantly, culminates in love for Him, which in time leads to the beloved Krishna.

YOURS—
HARA

No 4

DEAR KSHIROD,

Do not provoke me further. The moment I receive your letter, diverse thoughts agitate my mind lest my eyes should alight upon something extraordinary in the letter. Do not write to me in this fashion. Make me happy by considering me as one of you. I am a great sinner and a hypocrite. Your affection for me screens my defects from your eyes. That is why it is said

Love is blind and that is exactly why you take me for an all round perfect being. Nobody thinks bad of his own child. Every line of your letter depicts the picture of a crazy person. Confine your mind within a very strong barrier. Water's nature is to run down. It can never stay still but kept in a pot it will ever stay there quite still. Mind in a like manner if not kept confined within a strong enclosure will run out. The two vast receptacles to receive the flow of the

mind are woman and gold. The former again is more powerful than the latter. Therefore, to keep the mind still, it is necessary to avoid the proximity of women. Do you not know that the water of a well, sunk close to the bank of a big river rises and falls with the river itself? The river always draws the water of the well and finally dries it up altogether. Hence I say that it is necessary to stay at a respectable distance from the river like women. But when you have succeeded in enclosing your mind in a strong cover if you may remain dipped in river you yet will not be affected. If a pitcher, filled with water is kept immersed in a river, the rise or fall of the water of the river will not affect the water in the pitcher. It will remain always full.

To be able to play with a snake one must learn the secret of taming it. Without mastering it one is sure to lose his life if he handles it. First learn the secret before you attempt to catch a snake. To be a king first learn to be humble. Kshirod, secure your mind with a strong cord and see that it does not snap in the middle. Some enthusiastic devotees have said. Do not get into the waters of a river like lady for a bath. Rush not blindly to take a plunge into bottomless ocean like women. Do not fly into a blazing fire like flies. He is truly clever who can live peacefully in this vale of tears. To live sadly in a place full of woes does not mark the brave man. To pass as a drunkard among inebriates is not much to be spoken of. To live as a thief amongst thieves is not a strange feat. He is a truly brave and admir-

man who can hold his own against opposing forces of his surroundings. To pass joyfully in a place, full of misery, is a clever attainment. Regard your wife as a helpmate. Do not allow yourself to be deluded by taking her as a toy. Ramechandra performed *Rajsuya Yajna* (a sacrifice by an emperor attended by tributary kings and potentates) by having a golden image of Sita (his wife), made for the occasion. The pleasure derived from making the wife's image the treasure of the heart and pondering over it from a distance is real enjoyment. It can not be obtained at close quarters. Near at hand it assumes the garb of illusion at a distance it culminates into ardent love and enthusiasm. To steer straight through surrounding difficulties is tactful. Things left unsaid would be told if time comes. It is impossible to exhaust them in writing. Allow me a place in your mind.

YOURS—

HARA

No 5

DEAR ANUKUL,

I have received your letter. What do I know that I shall instruct you? When anything occurs to me I either chalk it down or give it out. Because you love me so dearly my words unconnected and off hand as they are appear so sweet to you. My words have no merit in themselves your affection for me invests them with merit. The wife when talking to her hus

band, gives expression to words, befitting one not in the possession of senses. Others would laugh, hearing her. But those words appear to her husband so sweet, that he does not wish to stop her. Words uttered by the wife are always very charming to the husband, and *vice versa*. But, wherein lies the charm? In the words themselves, or in the ardent love? Therefore, the fact, that what is said by me seems so sweet to you, strongly indicates your deep affection for me.

Excellent objects are endered everywhere. This may also account for your great liking for words concerning Sri Krishna. Mother's affection seen even in a bitch, a cat, and a bird, gladdens the heart. Tender affection of a married couple for each other is discernible just in the same measure even amongst lower animals as amongst men. Words relating to Sri Krishna are just like this. They are so very delicious and sacred, that uttered even by the lips of an unmitigated sinner, they sound uncommonly sweet, illogical though they might be. There is no sweetness in my words, but as they relate to the most sweet object they appear so very sweet, just as the pleasant reveries of a married girl are over her beloved husband expected back after a long absence from home. There is no necessity to express any admiration for me. If any one should be applauded it is Sri Krishna, who is so very sweet Himself, and discourses regarding whom are very sacred and delicious. He Himself and His name are one and the same, the latter being sweeter still. As the very name of a delicious thing brings to mind only its deliciousness, passing

over such portions thereof as are not sweet, so Sri Krishna's name, leaving aside the numerous incidental difficulties, presents before the mind only the joy attending it. When we talk of a lily, only its beautiful colour, its delicate shape, its delightful fragrance, and anything beautiful pertaining to it, are pictured before the mind, the thorny stem and the difficulties of obtaining a lily, being altogether forgotten. But when we actually see a lily, its prickly stem, the process of its gradual decay, the disfigurement caused by removal from its place, and other unpleasant circumstances vividly come before the mind's eye and we do not realize in full measure the joy, which the word 'lily' affords us. Mango affords us another instance. There is a great difference between the word 'mango' and the fruit itself. When we talk of 'mango' the very name of the fruit reminds us simply of its exquisite sweetness, but when we actually hold a mango in our hands first a doubt arises in the mind whether it is sweet or not, then we think of its bitter skin and hard stone, but, the mere name of the fruit is devoid of all these unpleasant considerations it does not conjure up the skin and the stone, but simply presents before our mind its delicate flavour and sweetness. Such exactly is the difference between Sri Krishna and His name. In the name there is only unalloyed sweetness. In Sri Krishna Himself there are qualities which inspire awe or even dread that is why His name is so much sweeter than Sri Krishna Himself. Another reason why His name is preferable is because 'name' is the only treasure by which He can be bought. Money is consi-

dered more valuable than any article purchased by it, for, with money such article can be bought at pleasure. Similarly, if the treasure of 'name,' be gradually stored up, it can be employed for buying Sri Krishna Himself, when there is a great hankering for Him. That is why 'name' appears to me the best of, and superior to, all. To amass wealth, one has first to undergo much trouble and to live like a miser. To store up the treasure of the Lord's name, one must first be circumspect, and learn secrecy. When a certain amount has been saved, the process of increasing it becomes less difficult, for, interest, accruing thereon, augments the capital automatically, similarly, when a sufficiently large fund of Sri Krishna's name has been laid by, the bounds of secrecy are overreached, and, in spite of all possible precautions taken, the matter becomes an open secret. Hence it is absolutely necessary to seek the help of secrecy and caution at the commencement, lest the slender capital is lost at the very start. This is why the *Sashtras* enjoin repeatedly, that the Lord's name should be taken in privacy and with great caution. Take care that your resolution stands unshaken, and that you do not sacrifice eternal happiness for transitory pleasure. It is hoped that we will meet again, but I do not know when that hope will be realised. His wishes will ever prevail. Do not be anxious about me. Remember me now and again.

YOURS—

HARA

DEAR SIR, (BABU NISINGHA PRASAD MOOKHEJI)

Received your kind note. Because the full moon appears once a month she is so much admired Your note has attained the character of the moon and it has so much admiration for me, a sky lark I can not understand what you keep in your letter before enclosing it in cover The moment I open your letters I am seized with a fit of joy and sadness alternately Directly I receive a letter from you I feel that I have received you personally and my joy knows no bound Reading it I gradually lose all consciousness and am simply overpowered with joy but the next moment my condition becomes identical with that of Robinson and his words fill me with blank despair— Alas! recollection at hand hurries me back to despair Why it causes me so much pain I cannot say The helpless is oppressed by all Finding no other alternative, I pray with the utmost humility to Sri Krishna the saviour of the terror stricken, to grant me the power of endurance. I pray also that I may not forget the treasure of my heart in my troubles I have nothing to call my own I am a mere waif, whoever kindly picks me up I am his I am voyaging without paying passage money Therefore I am acting exactly as the Ship's Captain is commanding me. I have no voice, as I am without funds As you have paid your passage, you have your voice and you are at liberty to talk to

him, whenever he fails to give you full satisfaction. Those, who have the fund of prayer and devotion to back them, do not care to be at the beck and call of the captain, for, they have fully paid for their passage, but, those who are absolutely helpless like me, and have not the strength of prayer and devotion to back them, have no other alternative than to take the name of the kind Lord and to sing His praise. Of course He will be kind to them. It is the paramount duty of men to always take his name, and to sing His praise with firm belief in their efficacy. Intercourse of a Maharaja with a Maharaja, of an Amir with an Amir, of a Yogi or Sannyasi with a Yogi or Sannyasi, and of a beggar with a beggar, certainly elegant, but an intercourse between any two of different status, is decidedly unhappy. Those, who are rich in prayer and devotion, may talk of Isvara, Brahma, etc., but I who am so very poor and helpless, must look up to Gauranga, who is ever ready to befriend the miserable and helpless, and must seek the company of the shepherd boy and keeper of cows, my heart of hearts Kanai (Sri Krishna). Here there is no necessity for prayer, mystical ceremonies meditation &c, a little love is all that is required. But my luck is so very bad, that I am unable even to offer Him simple love, which costs me nothing. Krishna, however, is so very merciful, that He loves him the more, who does not love Him at all. He is ever kind to him, who has only malice for Him. Why shall I shun him to beg at the king's door? It is preferable to live even in wilderness in

company of one, who is all love. Oh bless me that I may be His in body, mind and words. I care not for liberation, neither do I covet the position of Brahma and Indra. All I want is to be a servant of His servants. I pray that my wishes may be fulfilled. Moved by mercy for the helpless. All Merciful Hari showed mercy to all in the form of Gauranga born in most indigent circumstances and in the form of Sri Nityananda. He instilled *suo motu* love in their hearts. When we think of the immense trouble our Lord has undergone for us our heart bleeds. Blessed is Your mercy. You suffer much for our sins. Though we know well that You suffer terribly in carrying the burden of our sins yet we fail not to augment that burden daily. What will be our destiny ?

Sir what you have written is quite true. When a man becomes a *Vaishnava* he is regarded as an outcaste for being selfless he lives like an inanimate object. In common parlance it is said. When a man loses his caste he becomes a *Vaishnava*. When man's natural emotions namely, pride arrogance temptation infatuation, desire shame fear abhorrence malice etc are present in him he can not become a *Vaishnava*. Hence he can not turn into a *Vaishnava* so long as he does not efface caste. A man is ordinarily regarded as a non-entity, when he becomes a *Vaishnava*. But he runs against the current and this is what is called the contrary course of the Jumna. Running gradually against the current the *Vaishnava* reaches the seat of origin and there he becomes still obtaining a safe

footing Beings generally, floating down with the current get farther and farther away from the place of safety, and go ducking along and get not a moment to rest. Would that we become Vaishnavas losing everything. The melody of Sri Krishna's flute only causes the contrary course of the Jumna. Running against the current one hears Sri Krishna's flute and proceeding gradually he sees the Player of the flute and the aim of his life is attained. But to those who run down with the ordinary current the sweet melody of Sree Krishna's flute becomes gradually fainter and fainter, until it is altogether lost and then losing forever the path of deliverance they become the victims of misery which gradually grows in intensity. The miserable wretches then shed bitter tears without obtaining any relief. They recount their past actions and smart fearfully. Sir hence I ask you to be a mere waif. Be a Vaishnava casting aside caste. Great pleasure! To lose caste is delightful. Once casteless you will not have to think of others. Your meal is ready every where. This is why people say. The four corners of Chaitanya are blank. Hearing me talking thus you may perhaps take me for an idiot. I had better close the snake basket and take leave on receiving my reward. Let me now proceed to the gipsy of gypsies the teacher of teachers the friend of the inner apartments the ladies and display my skill before them.

*The four corners are Dharma Artha Kama and Moksha (religion, wealth, desires and salvation)

(TO NRISINGHA BABU'S WIFE)

Good morning, my lady! You have taught me how to play. I have therefore appeared before you to pay tuition. A worthless pupil has only salutes to pay as fee, hence I offer them to you for your kind acceptance. The play you have taught me has infatrated the world, no one is capable of understanding the play you are playing. Great you are, and great is your teacher, or, sometimes pupil, the Juggler of jugglers, Krishna. Whatever is not wrought by you in concert is not true. O, great, truly great are you! You are the Jumna, with both the ordinary and the opposite currents. Those, who are not favoured by you can never run against the current. The world is replete with beings running down with the current. Who is capable of understanding your play? It is you who throw down into immense depth, and it is you who lift high up. You are the dispenser of life and death. You are the sovereign of the realm of created beings. You are their Brahma, Vishnu, and Siva. You give birth, you nourish and you again, in the shape of the dreadful destroyer, destroy. Great is your power. You alone can capture in, and release from your net. You are wilful, merciful, awful and dreadful. You are many sided. Man sees you just in the light he adores you. That goddess Durga, who nourishes the universe and is merciful, is again hideous, terrible and the destroyer of *ashuras* (demons) in the form of Bagala. You ore the handsomest sovereign of the universe as Rajrajeshwari, and also the most dreadful of goddesses as Kali. Who is

capable of understanding your play and fun? What I now pray for, is that I may not forfeit your mercy, and that I may always see your most affectionate and merciful form. The very thought of your severity makes me shudder. Do not frighten me further. Do look at me with merciful eyes as your pupil. Do not take offence at the words of a madman.

Enjoying the affection of both of you,

I remain,

YOURS—

HARA

No 7

SIR (NRISHINHA BABU),

What is there, besides taking His name, and singing His praise? This is the root of all. All things are attained by it. This is the cause of Siva's exultation, and Narada's liberation. This alone accounts for Sukadeva's excellence. Name generates love, and love leads to the Lord of love my luscious Rashviharī (Sri Krishna). As, by making the fixed star, Dhruba, his guide, one secures a knowledge of all the planets, and, as, by watering at the root of a tree, the branches, the twigs, the leaves, and even the flowers of that tree are watered, so, by taking Sri Krishna's name, his principal asylum, one fully performs his religious austerities and attains opulence and accomplishments. The fruits of all religious austerities spontaneously flow from Name. Hence I say, that I am not aware, if any thing else has to be done, besides taking His name, and singing His

praise . Faith in the efficacy of the Lord's name results from a lengthy course of religious austerities . Krishna's name is weightier than Krishna Himself and is delicious . Was Narada ever wanting in the practice of any form of penances or religious austerities ? Was there any particular form of occult power or accomplishment, which Siva did not attain ? Was there any branch of Sashtas which Sukadeva did not master that after all, they made the Lord's name their sole help ? They have regarded Name as their supreme ideal and have accordingly merged their existence in Name and spent their days in ecstasy . We are longing for the day when Sri Krishna will make us similarly mad with joy . Let us see when the All merciful showers His mercy upon us . There can be no coercion . It all depends upon His will . It is a case of hope deferred . These words were uttered by Sri Krishna —

I am not in Baikuntha nor in the heart of a Yogi . Where my devotees sing my praise there I am . Merely to teach this the soul of Brajadhama Krishna as Nityananda or Gouranga wandered from door to door with tears in his eyes . Sir there is no necessity to tell or listen to . You will see with your own eyes . You will yourself enjoy and make others enjoy the highest pleasure .

By Sri Jamuna's opposite current do you understand its upward course ? The conservation of virile or life power by abstraction is thus explained esoterically by Yogis as the reversal of Jamuna's current . Adepts beaming with love care not for mere sentimental

expressions nor are they satisfied with them. They want actually to see the contrary course, and by the grace of Sri Krishna do see it and are gratified. Sir, shall I ever be so lucky as to follow with my ears the melodious tune of Sri Krishna's flute and trace the opposite current of Sri Jamuna? When will that auspicious day dawn for me? He alone can tell. I have no sort of claim upon Him. Oh bless me that such a day may break forth! Sir, I am conscious that I am writing and raving like a mad man, but the next moment my mind is entirely blank. If Sri Krishna so wills it, and I have the good fortune of meeting you, then and then only, I shall relieve my surcharged bosom by pouring forth all I have to say until then I must contain myself and rest satisfied. But who can say? As no one can with certainty prognosticate the actual moment of parturition so no one can also say with precision when this material body will be expelled from its invisible incasement. Birth and death are identical. Not knowing this and dreading death we die seven times daily. But viewing matters a little calmly we can realise that the same amount of merriment which we manifest in birth ought also to be displayed in death. Incarnation and dissolution are just the same, there being not the least difference between them. Past experience alone betrays us. Therefore if it so happens that before I have had the supreme pleasure of meeting you my life takes leave of my body, no harm will result. We will meet again and play again. This relationship of ours is not of a day. It has been

going on from age to age. Accept my greetings
(*Pronam*)

YOURS—

HARA

No 8

SIR (NRISINGHA BABU),

Skilful a snake charmer as you are, you have the good fortune of possessing a very vigorous cobra also. You know well how to play yourself and make others play. Because I am not skilled in the art I am passing my days in the valleys of the Himalayas where snakes are rare. Can you initiate me in the art so that I may spend my days without dread? I have a great mind to pick up a little of the skill, but the significant hiss scares me away. I have received in my person a wound or two and am still carrying the marks and at times I feel sorry. You are a *mohapurusha* spending your time in nonchalance. Sri Krishna's mercy upon you is boundless. Because I am one of yours He loves me so much. Dreading his wife one has to show his love for the child and the caresses of a mother are seconded by the father's fondness for the child. I have let the cat out. At times it is essential to weigh every word before using it for who knows what may happen. I am spending my days in trepidation. I have left my country in alarm. Intimacy of a beggar with a sovereign results in the death of the former in which he finds relief. This has scared me

away, but the sovereign does not let me off, being ever ready to secure me. Now I seek your protection. Please do what is necessary to remove my apprehensions. Sir, those are not the ordinary sovereigns we speak of. Monarch of the house. Monarch of other places. Monarch of heaven of hell of Bālunthā of Golak and, as Rāte Raja of Brindaban! Say where shall I take refuge then? Thākur Siva himself leaving home and surroundings took refuge in cremation ground. Even there he found escape impossible from the hands of the Monarch. What of human beings? But, Sir, you alone are able to hold your own against such mighty potentates. There is nothing culpable in the brave. You are master of the situation. Trembling from head to foot I have made the soles of their feet my place of refuge but I tremble still. Blessed is Prakṛitī! Blessed her strength and power of infatuation. She is the Supreme Ruler of the Universe. Her rule is manifest everywhere. She is supreme and the destiny of people is in her hands. Some she is destroying to day others she is preserving for destruction to morrow. Drowning some and lifting others. With the single exception of Sri Krishna every one is engaging in Her service. To tell the truth Sir dreading her I have taken Sri Krishna's shelter. I do not know what will happen. Pray to Sri Krishna that I may not in any manner fall into the hands of these implacable Rulers. As I have hitherto seen only the joyful aspects of these supremely handsome Rulers it is my earnest wish that I may go on seeing those aspects until the

end I covet their mercy and nothing else. If you be merciful, Sri Krishna will be merciful too

YOURS—

HARA

No 9

FATHER ANU,

A perusal of your letter has caused me great pain. It is useless to write to me in this way. However remain intoxicated in Sri Hari's love, imbibing the sweetness of His name and devoting yourself in the work of doing good to others. Sri Krishna will, as a matter of course, be kind to you. The only means of making Sri Krishna your own is the ardent desire to do so. He can not be had in exchange for any valuables. Religious austerities, vows, penances or studies are not at all efficacious in winning Him over. See therefore, that you remain strong in earnestness. To Sri Krishna all things are alike. Consider the universe your own. It is Sri Krishna's and as Sri Krishna is dear to you things belonging to Him should necessarily be also dear to you. Do not be attracted to the earth for its own sake like it as belonging to Sri Krishna then malice or hatred will have no place in your heart. When you have realised that a thing belongs to another you will never consider it your own. When cow boys congregate in pastures with their herds, each call the particular herd in his care as his own. One says bring *my* cow back, *my* cow

has fallen ill, my cow has given a calf, but he feels no pleasure or pain in all this, as he is conscious that the cows in his herd are not actually his, although he calls them his own for the time being. Similarly, when one realises in his heart that every object belongs to Sri Krishna, he will have no attraction for any thing although he may call every thing his own. This is *Sanjash* or perfect control of the self. Thoughts of this kind work out liberation and the thinker is a liberated man. Strive always to live in this manner. Living in this way, if you engage yourself in doing good to others, pride will never enter your mind, and in the absence of pride you will be free from a longing for self esteem. Once bereft of pride you will find the selfless Nitya Nanda's mercy and then the attainment of the grace of Sri Krishna Chaitanya will be in your own hands. You will then be quite still. You will then not only enjoy the highest bliss yourself but make others float in joy and drown others in joy too.

YOURS—

HARA

No 10

SIR (NARASIMHA BABU)

* With greetings—a perusal of your letter saturated in nectar has delightfully excited me. I can not understand with what you have written your letter that it fascinates me so much. Heaps of previous acts of merit have brought me close to such a jewel as you

are Krishna is inordinately merciful His mercy is boundless and has no parallel He is more kind towards the fallen, that is why He loves me so much and causes a delightful downpour before there is time to look for the clouds But the wonder is, we lose sight of Him who is so merciful Tie to me! Sir Sri Krishna has invested you with new life He will gradually grant you happiness and peace You may rest assured but be kind to me Krishna is very much pleased when one is merciful towards the helpless Sir I have not the least concern with what you take me for in writing to me I am passing my days in great difficulty possessing as I do a flint like hard and barren life I thought that I would be happy by devoting my life to the service of Sri Krishna but nothing of the kind has happened I have engaged myself in the service of man and in doing so I have lost Sri Krishna Is there a second man on earth who is so insane as I am? At times life seems unbearable Every thing depends on Sri Krishna's will He showed me the way He again has darkened it All things are regulated according to His wishes and will ever be so regulated We know that our idle thoughts are perfectly useless still we can not sit still At times we smart much and cast resentful glances at the very fountain of mercy Oh bless me that I may pass the remainder of my life depending solely upon Sri Krishna Sir in secular state sons and daughters are but banners of errors Those who seek happiness in objects which are the products of error fall into

greater error, but clever men of refined taste planting the banner of defeat before them, go on doing their work so that they may not fall into error a second time. The magic, however, has so bewildered me that the heart of my heart Sri Krishna has altogether slipped out of my mind. He, however, is so merciful that He has not lost sight of me notwithstanding. He always displays great fondness for me. Now that I have you to look up, I feel at times that I shall be able to rest peacefully and shall not fall into error again. Entertaining such a desire at heart I have sought your shelter, and it is my only prayer that you will protect your protegee. Do not attempt to mislead the astray or to make the drunk more drunk. I am walking about puffed up with vanity, if you push me to deep water you will not have me again. It rests with you either to drown me or to rescue me. You may do as you wish. Trifling with the vast living energy I went to play with her and the time has now come when I should reap the fruits of my folly. That energy which has been imperceptibly swallowing the entire universe we consider as common weak women. We do not pause for a moment to consider what they are and what their action is. They are all consciousness. They derive great pleasure in seeing us floundering. They are ever ready to strengthen our bonds, unloosing them is a remote contingency. They are always busy in forging fresh fetters of a new type. We their pet beasts without a murmur put forward our hands and neck, and they, by putting gently additional ties round

their ire is equally dreadful Only the truly clever men of refined tastes can escape their hands for they are well aware how to shape their course One of such men has said — You may bathe in the tank full of stains or infamy without wetting the hair of your head

Neither force nor flattery is of avail A moderate course is needed Kindly show me that way Perhaps Nilkanth with an eye to it has in one of his songs said ‘ O Mother of the universe please once remove the cover from my eyes so that I may by your grace cross over the vast ocean of worldliness

For the fulfilment of various desires I have sought your protection Be merciful Do not tell the beggar every day that you are engaged Fill his wallet for a day at least Or if you really have nothing to part with let me have a letter of recommendation so that I may lay it before the ladies of the house and have my fill If they are mercifully inclined there is nothing that cannot be had They are all will and all joy I prey for their mercy Do not mind the utterances of the crazy

Yours—

HARA

No 11

Sir

True your letter is on its way but being impatient of its arrival and following the adage ‘ entreating for honour and crying for affection’ I approach you again I expect esteem from the esteemable and the truly

venerable know what veneration is that is why I have surrendered myself life and soul at the feet of the fair sex from the very meanest to the highest Let me now see whether I can evoke their mercy Yes, I will appear before them with your favourable recommendation and see whether it moves them to pity The entire body of females, in the universe, represent each a particular aspect of the vast and boundless force known as original and unformed matter There is a saying that "the horns of a ram are crooked but they are straight when fighting" Similarly all females are alike in nature "All women are the same but their faces are different" This is quite correct in whatever sense it is taken The sense in which the English writer has used it is also correct and it is also beyond doubt that the entire body of females on earth represent the unfathomable original force According to Hindu scriptures when Vyasa, having been turned out of Kashi by Siva, wanted to make a second Kashi and had therefore to propitiate Ganga in order that she might wend round it with her holy waters, Ganga appeared before him and said, "Vyasa, you have fallen into an error. Incurring Parvati's displeasure you are appealing to me against her You should know that not only there is no difference between Parvati and myself, but that all females in the universe, irrespective of the forms in which they may manifest themselves, are identical with me" The problem, therefore, what women are, is beyond human comprehension To accost them from a safe distance is the only key to the solution of

the mystery which enshroud them women hold the pass to the attainment of final liberation. It is in their power also to darken for ever that pass and to make the way to perdition easy and clear. To the wielder of such diametrically opposite forces our unconditional submission is a matter of necessity. Their joyous aspect is pleasant and prolific of good, while their fiendish nature is hideous and dreadful. I wish I might be spared such a sight. The breasts which once preserved my life with milk are again ready to launch me to eternity by attracting me towards them. How irresistibly powerfull! Oh save me save me. Sir, you are truly admirable. You have been fascinating people by handling with great skill these beautiful reptiles. It is, however, misfortune that I am quite innocent of the art. If you will kindly intimate me into it, I may once for all gratify my ardent desire to have a little fun with these terrible and many sided creatures. But I fear it is not my lot to enjoy such pleasure. To those who have not learnt A and B it is a difficult feat to explain the conic section. But nothing is impossible for the really great to attain and you can do any thing if you like. The letter is not meant for yourself alone. It has been penned for a combination of your two different halves. Only such a combination of duality is capable of instructing and saving me. Hence I like so much to bring about and enjoy the lovely sight of such a union. My greetings to both of you. I like very much to see the lovely and proud goddesses flaunting their pride.

YOURS—

HARA

No 12

SIR,

Another reason for your not keeping health has to be looked for in quite a different quarter. If a grown up married daughter, instead of being placed under the care of her husband, is kept in her parents abode can she be expected to enjoy sound health? Would palpitation of heart fainting fits, langour and listlessness account largely for her ill health? Exactly the same state of affairs is discernible in the Lord's creation. The first stage is obscure the intermediate and central is one of energy and action and the third or last of excellence. If in their transit from the obscure to the excellent stage men do not progress steadily they will necessarily find themselves out of sort. That portion of life, from infancy till the approach of youth does not count for much and may be altogether left out of consideration. With the commencement of youth man enters the first or obscure state and does many things with much consequence. Then he attains the nature state one of energy, which intermediate between the obscure and the excellent states and gradually passes on to senility when it is desirable that he should attain the state of excellence. The same law is also apparent in the practice of austerities. The initial or first period is occupied with the worship of Śakti or Force, the second or central one, with that of Śiva Sun &c. and passing on to the final state the saint becomes a Vaishnava or adorer of Vishnu. We are now past the age of staying

Further under the protection of our mother (Force), and it is time that we should seek the shelter of the Lord of the universe, Sri Krishna. Now that you have come to Sri Brindaban as a fruit of your accumulated righteousness and merits thoroughly purifying yourself of unholy surroundings commence to take the sweet name of Sri Krishna and you will perceive that you have got a new and happy life for ever. There is hardly time now to pollute both body and mind by eating meat which is good for people passing through the obscure stage and by killing animals for ostensibly religious purposes. It is time now to sustain life with simple and clean food and to engage in taking Sri Krishna's name. You will see that within the short space of a month your health will return and your mind will gain its equanimity and pure joy will be your lot. Nourishment of the body depends upon food. Good and wholesome food is therefore bound to give a healthy tone to the system. Things made up of earth will always remain as earth. Those made of gold will always remain as gold. Earth can never be converted into gold nor gold into earth. Just in the same way unclean and unwholesome food will impart an unhealthy character to the body. Sir I am an inveterate sinner what shall I understand of the grandeur of Sri Krishna's name? But I have heard in the *Sashtras* as well as from hosts of *Sadhus* (saints) that Sri Krishna's name is a sovereign remedy. Other nostrums cure the ills of the flesh but the Lord's name is not only potent in curing the diseases of the soul but it sanctifies the devotee and leads him to

the region of profound peace, Brindaban. There is no other remedy so potent as this in securing final liberation. Mere desire to take His name cures bodily ailments and sanctifies the person. Would it not be well to try it now? Does it look well to remain oblivious of it? Siva, with a strong desire to keep the memory of this name alive in his mind by day and night, left his home and took shelter under the Bael tree. This proves that to leave the attractions of home and surroundings is a step towards final liberation and the Bael tree is but the stepping stone to the attainment of that state and of absolute peace in the present life. I pray that you may at all times remain absorbed in the Lord's name. You will see that every thing will be turned to advantage. I have written in fit of craze. Do not mind and excuse me.

YOURS—

HARA

No 13

JOTIN BABU,

A perusal of your letter from the beginning to the end has put me to shame. By asking for good counsel from such a mean and vulgar man as I am, you have asked for a kingdom from one who lives in a hut made of dry leaves, or, worse still, who lives under the shelter of a tree. I alone am conscious of my actual condition. There is hardly a second imposter like me. Those who commit a sinful act knowingly, may obtain Sri Krishna's forgiveness, but can a heretic like me, who commit sins

under the cover of the name of the Lord or religion, look for deliverance? The thoughts agitating within me cause me to shudder and it is utterly impossible to reveal them to others —

There is not a sinner or criminal like me. Even the very idea of keeping away from sin and vice makes me blush. What then shall I say, O Purushottama?

Such is my condition. I lack courage to lay bare before the Lord my own sins. In the hope of gain in the guise of a saint, I wander from door to door. This fits me exactly. What you hear from Atal and others concerning me is entirely due to the fact that they are uncommonly kind to me and their love for me leads them to consider me as one of their own. That is why my faults appear to them as virtues or merits and they do not feel abashed to ventilate them. It is said that the parents of a child black as ebony see in its dark complexion a beautiful lustre. A lover's eyes see things in quite a different light. Lover sees angel's beauty in Egyptian brow. This explains why they love me so deeply. Indeed I am devoid of any good qualities.

Sir hurry into oblivion your past actions. Do not be sorry for them. The day sinners get initiated into Sri Krishna's name they get rid of their previous sins and begin a new life. You have also gained a new life. You need not now disturb the peace of your mind by ruminating upon your past deeds. Go on taking the Lord's name quietly. All troubles will cease and profound peace will take their place. Do not be uneasy. There is no better charm than Sri Krishna's name. It

is the only sovereign remedy to get over the troubles of life. Uninterrupted joy and peace in this as well as in the life to come can surely be secured through the instrumentality of the Lord's name. Do not miss this. Questions of time place or condition should not be allowed to enter your mind in taking the Lord's name. Purification of seat or of the elements is altogether out of place. Whenever name is taken it is found to be productive of real benefit and joy. Moved by the sight of the misery of men generally, the all merciful appeared on earth as Sri Gouranga and converted it into paradise by inducing every one, from the meanest to the highest, to take the Lord's name. Thus he appears to be the most important of all Avatars.

I am really sorry to hear of the present condition of your health. However you need not be uneasy. There is time yet. You may yet endeavour to make your dilapidated chamber quite new. It is still habitable a small outlay will set it right. By being careful you may still live in peace. The first and principal step to keep the physique perfect is to live like a religious student. Force or sperm is life. It is the chief factor in the preservation of the body. Conservation of this life force is the first duty of a religious student or ascetic. Bear this in mind. Other particulars relating to this subject you may have from Atal. Eat from 10 to 12 cardamums daily for some days and you will derive much benefit. If you can help others even to a very small extent, you will know that you have done a good deed in life. Endeavour to do good to others by words

and deeds. Be very particular about your diet. Never take any unclean food. Take care of your devoted wife. Show her due regard. Bear in mind that such wives are household goddesses and the main stay of all things. Show due respect to all females inhabiting the globe. Females of dogs and cats should also be regarded as part and parcel of universal force. Do not disregard them. They alone are capable of imparting or withdrawing vitality. When you have time communicate quietly Atal, Neogy and others and you will be delighted. How long will you stay at Hathras? Keep a kindly eye on me. My hopes and aspirations are centred in you all. I have no strength or ability. Radha, Atal and others are the centres of my hopes and desires. You will know much from them. Whatever may be your cult, when you feel inclined to recite the Lord's name always choose the sweet names of Radha and Krishna. In fact they are all alike, the difference being only in the form. Do not entertain the least doubt. Why are you so anxious to see me, the worst of men? If Krishna so wishes it, we will certainly meet some day. Convey my greetings to your most holy wife and tell her to look kindly and affectionately upon me. Her affection invests me with pride. I have nothing which I call my own. Visit Sri Brindaban now and then, and you will enjoy peace. By the grace of Sri Krishna, we are keeping well. Do not be in the least anxious for us. Write to me at intervals.

YOURS—
HARA

MY OWN RADHA,

I have received your letter and the parcel of lichees. Why evince so much anxiety for me? Our days are almost at an end. Why so then? Shall I say that each fruit seems to be dipped in love and portrays you vividly? Touching lovingly each article I have enjoyed the pleasure of your warm embrace and with great delight we have eaten the delicious fruits. Dear, why are you so very anxious for me? There is no cause for anxiety. I have repeatedly asked you not to be anxious. All I wish is that you do not forget me altogether and write to me at intervals. You are my life's all. You are the banner of my religion. When I think of you, this world of woes appears to be far more enjoyable than the kingdom of Vishnu and the desire to leave it vanishes. Now it causes a little pain to think of leaving the world. At one time I prayed hard for severing my connection with it to day for your sake, I would like to stay in this or in a worse sphere, for a few days. I am surprised. Blessed is your power. Jay deva has written —

‘As Maya forges fetters for tying one to the attractions of the world so the enemy of Kansa, Sri Krishna knowing that Radha's love for Him excelled that of the other *gopess* and was thus fit to fetter him became attached to her, abandoning the rest.”

Now I understand that love alone is capable of bringing Sri Krishna here from the kingdom of Golok.

Attracted by love Hari leaving Goluk, incarnated in Brindaban and Narayan (Vishnu), leaving both Vaikuntha and His consort Lachmi, appeared on earth. When love has worked so powerfully in regard to Sri Krishna, it is hardly necessary to say anything about its potency in the case of men. Attracted by your love I myself have lost sight of the dearest object of my life, Sri Krishna. My days and nights are spent musing upon you. I cannot find time to think of Him and even if I find time, I do not feel inclined to think of Him. Even if you do not hear from me do not conclude that you have slipped out of my mind. Even if my life departs you will exist.

Radha, my life I am bewildered to hear his words, not astonished. He is like Premdas Son of Sivananda. He wants to do everything quietly without making an outward show. Do not be surprised at Radhika's disposition. The Venom of a young snake is more powerful than that of an old one. The efforts of a boy are stronger than an old man's. The earnestness of a learner is deeper than a teacher's. The first stage of every class is able. The enthusiasm and eagerness, evinced by Sri Radhika before her meeting with Sri Krishna, are altogether wanting even in her painful separation with her Lord. Radhika has entered the first stage of his devotional life. I pray that the germs of his affection for Sri Krishna may gradually develop into boundless love. When will that day break forth? If any one of us should show signs of such intense devotional feeling every one of us would be gratified.

A single individual at considerable expense sets up for worship an image of a God or Goddess and thousands enjoy the sight. Sri Sri Adaitva caused the Lord to incarnate on Earth as Sri Gauranga and millions of beings divested themselves of their burden of *sas* by seeing Him. Everything was carried away by the flood of love. Similarly if any one of us attains beatitude or the condition to which intense feeling of love leads to all of us will find ourselves in the ocean of love. Cannot say how far that day is. Shall we see it? The body is liable to dissolution at any moment. Now it exists the next moment it may not. Hence I pray that that day may soon dawn upon us. Hope has kept me alive. Krishna is generous. Of course He will have mercy upon us. Are you enjoying the same measure of happiness as the Atals are? Why not? Perhaps the children cause you trouble now and then. It is also a fun enjoy it. They are the fruits of the tree of error—this is real Delhi sweet. It is right that this fun should also be enjoyed otherwise enjoyment or suffering would not be complete. Do not be afraid you also are enjoying and will enjoy like Atal.

YOURS—

HARA

,

No 15

To

NIRINHA BABU,

Sir,

To-day I have received your letter of the 2nd I had no hope that I would get or write letters. Even now I cannot say whether I may entertain such a hope. Krishnas will prevail. Sir those who have any doubts about the great deluge will do well to come once to Kashmir to see for themselves the inconceivably awful forms of Varyuna. Kashmir is still under sixteen feet of water. On the 9th Sraban the whole of Kashmir was under forty feet of water, and what remained of Kashmir then the Lord of Destruction has claimed it as His own and is now gleefully playing havoc on all sides in the shape of a vast sheet of water. Two hundred villages were washed away and not even a single soul was spared. In the town nearly four thousand big buildings have been levelled to the ground and not a vestige remains to mark their previous existence. The people are crowding on hill tops and on trees on road sides and spending their days in great misery. No one has ever witnessed such a dreadful sight. Big buildings are continually collapsing. This awful sight conveys the idea that with each bolt of his thunder Jove is demolishing a giant. Over this, starvation stares every body in the face. Rice is selling at three seers for the rupee. That commodity even is scarce. The vast and rich territory of Lanka was

utterly devastated by monkeys. Kashmir has shared the same fate at our hands. Those who have not witnessed such a heart rending scene will never be able to imagine its magnitude. Those who have will never forget it. You will be horror stricken merely to hear an account of the calamity. We are rowing over terraces of buildings three or four stories high. Such a dreadful affair was never noticed in the past nor will be seen again. Telegraphic and postal communications have altogether ceased. Since yesterday work has resumed on boats 1000 square miles are still under water. Do not be anxious about this unlucky soul. The inevitable will happen. Krishna is uncommonly merciful. Things will turn at His will. I am His and by His grace I have never learnt to fear death.

Sir it is now elsewhere stated that on receiving the affections of her husband the wife is bound to lose all memory of her parents. It is said however that it is not necessary for her then to continue living under the protection of her parents. The wife who has failed to realize this fails also to be the beloved darling of her husband. If after marriage a strong leaning is exhibited by a girl for her parents people think ill of her and her husband gets annoyed. She must regard her parents as her own and her husband as her supreme shelter. The sastras says —

Adore all dieties but have little else to do

with them

Pray to each to inspire you with devotional

emotion for Sri Krishna

All the ladies of Brjā prayed hard to goddess Kāṭyāyṇī (Durgā) and the universal mother was gratified and granted their prayer to have Śrī Krishna as their Lord. It is not at all necessary that a married girl should regard her parents as enemies. Those who do so, are reckoned as heretics no court is open to them. When a girl gets married does any change come over him? Her complexion, beauty, features and name undergo no alteration the only change brought about is in something not tangible namely, heart, mind and spirit. After marriage a girl does not acquire two additional hands or an extra eye. In regard to religious belief also everything will remain just as it was only the intangible and inexplicable something called *gotra* will undergo a change in name only. In reality the change is in the bent of the mind and spirit alone. Retain your present practice and form of worship entire but your heart must long for the supreme Lord. You will then not only enjoy the regard of your mother and father (Kālī and Śiva) but secure the affection of the Lord. Only devoted wives are able to realize the pleasures of such affection and they alone can feel them. For others they are altogether sealed. Those who have never enjoyed the affection of a husband are at times seen to ridicule those who have. These latter, however, turn a deaf ear to their words of reproach. A faithful and loving wife alone can know her own pleasures. Dewan Rām Kīshen has therefore said. Rām Kṛīṣṇa says—why should he whose eyes are drowsy under

the influence of nectar imbibed from Kali's name hear words uttered in derision? The loving do not mind what others say. They remain absorbed in their own happiness. Thus you will not have to charge anything except the impulse of your mind. You will have to commune with yourself and not with others. Do not reveal your cult to undesirable snarlers. I have heard in a song love requires that the lover should not even cast a glance on any one besides his own as otherwise love cannot last. This means that one must not open his heart to one of different persuasion as by doing so he runs the risk of losing both

YOURS—

HARA

No 16

SIR,

The news regarding your ill health has caused me so much pain that He alone who lives in the heart of hearts can understand it. However there is no need for apprehension. Let Krishna play out his game. Do not be anxious in the least. Be at ease. Seeds sown in the ground germinate and develop into trees, which bearing fruits and flowers make themselves happy as well as those who look at them, while others wither after sprouting. Similarly our bodies which are the products of the seeds of our past deeds yield fruits in the shape of pleasure and pain. Hence reasonable men like you ought not to mourn your

lot. Many such will come and go. Spend your time quietly without noticing them. So long as the game of life is not played out, no one is free to go elsewhere, and can not even go if he tries to. Hunger and thirst are natural to the body, so are old age and infirmities. Without these the body cannot exist. Fettered to daily changes incidental to existence, the body itself becomes subject to various changes. This law is absolute and unchangeable. Hence it is not right to manifest pain or grief on this account. Do not be uneasy in any way.

YOURS—

HARA

No 17

SIR,

Whenever I receive your letter I find myself in the position of king Dirjadhana, I experience pleasure and pain at one and the same time. When I come to the end of your letter, I do not know what brings tears to my eyes. Every one knows that I am a most obdurate man, truly impious. But undoubtedly very great is your power, since you attract me from a great distance, like the centre of gravity, which increases as the square of the distance increases. Blessed is your power and craft. Like dry leaves in a storm I am tossed about, and I cannot contain myself. Don't know when all this will end. You know very well the secrets of your own game. Yes Sir, I am frightened

Like a crazy man I have talked aimlessly at random
 Ponder a little Regard the treasure of your love
 as the sovereign of your heart Do not let any one
 know it Grovelling at the feet is no sign of love,
 nor is weeping in one's presence Love must be
 cherished in mind and heart, staring intently at one's
 eyes does not signify it Love, and teach the other
 to reciprocate At close quarters such love is impossible
 For this reason the object of love must be kept at a dis-
 tance When constant brooding, and longing for with
 restless eagerness reduce the base passion into ashes,
 the residue is pure affection and is turned into transce-
 dental love Bear in mind and tell your wife. I am
 keeping well Pray do not be anxious

YOURS—

HARA

 No 19

TO NRISINHA BABU

SIR

A short prayer You will grace the occasion of
 the investiture of the sacred thread with your presence.
 My Shuk and Shari (two friends) will attend so will
 my mother from Brindaban If still you do not see
 smiles on the pre eminently sensitive lady's face get
 a smile or two on loan and paste them on to her face
 Sir I have been trying to please other people's hearts
 all my life. Each time in a different form I also
 shape my course accordingly to make myself agreeable

to my masters. Finding me pliant they have made me appear in various forms. Infinite is their power which is capable of accomplishing everything. Nothing is impossible for them. By frequently deluding me they have daubed my face with ink and, making me look like a monkey, are enjoying the fun and laughing. Those who do not submit to such treatment are altogether spurned. Both the ways are thus beset with danger. The only means left to me of escape is to act like the notorious Buffoon Jaga. Great is their power. I am absolutely powerless to utter a single word against them or to move a step against their will. I say what they make me say and do what they make me do. I go where they take me. The key to all movements is in their hands. This accounts for their pride and arrogance. Sir, because I am powerless I submit quietly. Many share my helpless condition. Some open their lips, others smart in silence. The condition of both is similar. Great are they indeed. Enough! no more.

YOURS—

HARA

—
No. 20

SIR,

Please once stand in pair and let me offer my *Bejaya* greetings. When you have such a recordkeeper where is the hitch in writing letters? You have not got to cross the Himalayas on a blind pony as I do

Where therefore is the hitch? If I had the help of the least useful of your attorneys I could carry on the business of a barrister. Yes Sir, take all these nustrums but do not think that you have derived any benefit from them. The sovereign remedy for all ailments is the name of Sri Krishna. It cures also the intense sufferings of life on earth. This is the root of everything. Krishna is the chief cause of causes. If you find anything wonderful on earth understand that Krishna is at play there. Do not be misled by thinking that human agency has anything to do with it. Man is powerless. He is a mere puppet. Krishna, holding the string makes him dance in any way He likes. Devote yourself entirely in body mind and words, to his service and you will for ever be happy and at ease. Regard man as man Krishna as Krishna. Never regard man as Krishna. Srimatī Radhika glancing at Krishna said —

Friend what heavenly beauty fascinating form
and loveliest of all lovers did I see ,

The boundless Universe contains not aught
which can be likened to Him, I fancy

He alone resembles Himself. Likewise Krishna's likeness is Krishna Himself. Do not, pray, liken a created being to Sri Krishna. Surrender yourself body and soul to Sri Krishna's feet and remain absorbed in love for Him and see what joy and bliss you will earn. If you run mad for Krishna He also will run mad for you. When Radha was overpowered with grief

for Sri Krishna and the intensity of her love for Him deprived her of her reasons, the condition to which Sri Krishna was reduced has been thus described by the poet Cbandidas

“Kishori in rising Kishori in sitting Essence
of life is Krishna's grace.
Kishori in sleep, Kishori in dream Kishori
round the neck as a necklace.

If you want to move Krishna to tears first shed tears of love for Him. If you want to make Him mad be mad yourself at the very mention of His name. If you want to be immortal by attaining His love love Him dearly As persons bitten by a rabid dog or jackal see the form of such animal in water and land the devotees of Sri Krishna see him in every object. That is why it is written in Chaitanya Charitamrita —

“Though gazing at objects, animate and in
animate their forms are not perceived
Wherever their eyes are turned they see the
Lord of the heart indeed

In the act of calling Sri Krishna repeatedly by his name, such a time will undoubtedly dawn upon you also Now adieu Let me now go to the Ladies Quarters Mendicants can never afford to waste time idly at one place. A village-dog cannot satisfy its hunger at one man's door Pray excuse my shortcomings which are many

YOURS—

HARA

RADHA MY LINE

That your children should chant the sweet names of Radha Govinda is not at all surprising. A good or a bad child is the result of a good or bad matrix. As my mother is so very ardent in her love for Sri Krishna her children would be so there is not the least doubt. Yes by all means read the third chapter of the last part of Chaitanya Charitamrita. Radha my father, let me see that you two are carried away by the wave of love. Passionate desire (*kama*) and love (*Prema*) are almost the same in character. The first is common and the second uncommon. Desires having a degrading tendency are called *kama* while those leading towards Sri Krishna are *Prema*. *Kama* is iron and *Prema* gold. Iron turns into gold by contact with the philosopher's stone. Read Chaitanya Charita with attention twice or thrice. Worldly desires are similar in character, when gravitating towards Sri Krishna such desires, like converted gold culminate into *Prema*. Pray that you two remain intoxicated in the name of Krishna and make others so. Do not let transitory things of the Earth have attractions for you. They will cause you pain. All objects of this place are like the magician's magic, always changing now assuming one form and the next instant another. Do not therefore allow yourself to be misled by false appearances. Krishna alone is unchangeable and eternal. Learn therefore to love Him and you will never have occasion to mourn a loss,

RADHA, MY SOUL

True no one was dearer to Sri Krishna than the Gopis (milkmaids of Brindaban) and the place where those lovely maidens reside is Brindaban. Hence there is no other place which is so peaceful and lovely. Unless a person attains that amount of joy which these maidens have he cannot enter Brindaban the Kingdom of love where coarse and dry objects have no place. In this lovely Kingdom play is of love gatherings are of love nothing else but love. To get initiated in such divine love one must follow the maidens of Brindaban. If we follow them meekly and engage in their service they who are supremely kind call us in the abode of divine love where conceit melts away and love stands fast. Knowledge and wisdom have no place there. They are unknown there and are worthless. Fondle a sweet and lovely infant taking it up in your arms and it will look happy but if a learned philosopher endeavours to make it understand what practical knowledge is the infant will not be so happy. Knowledge and wisdom are altogether out of place in lovely Brindaban. If instead of carrying on a pleasant and delightful conversation with a beloved wife inclined to be merry her husband reads her lectures on difficult and abstruse subjects he makes himself ridiculous. Conversation regarding knowledge in Brindaban is similarly ridiculous. Anything besides love has no footing there. Therefore I say take the name of the Lord of

all love, with all the love you can command Of course
your desires will be gratified

YOURS—

HARA

No 23

ANUKUL, MY FATHER,

Because I address you as my father you feel distressed. Forget me and you will be happy. Because I am hapless you meet with so much discomfort. I can only atone for my sins. Nothing is permanent in this world. Happiness and misery come and go. These should not therefore delude you. If deluded, you would be more sorry. Those who take to these transient allurements, smart keenly when forced to leave them therefore feel not much for any thing. All things come and go under a certain law, nothing can transgress that law. They are all subject to the will of the merciful Sri Krishna. Where therefore lies the cause for dread? Think not deeply for any one and do not be infatuated for any object. If you want to love deeply, and to entertain the highest regard for any person, have such love and regard for Sri Krishna and His name, and you will be happy for ever. Learn to love man as man do not be deceived by doing more. Rest contented for the present. Do not be distressed by pondering over the future.

(1 nclosure)

Sir

To-day you have found me out and I feel easy
 Previous to this I was very uneasy lest I might be seen
 through Seek and Hide had much to be resorted to
 Now I can breathe freely and walk about boldly On
 reading your letter to day I thought of an old song —

Guru as it was dark I could not make
 you out
 With a br njal in each hand you were
 jumping about

* * * *

However to day you have known me Do not lift
 me to the heavens any longer Keep me at my proper
 place Sir a servant as I am take me as such and
 oblige me This is all I ask and pray for Reading
 the letter which you wrote on your return from Brin
 daban and which had reference to you alone I did not
 derive unbounded pleasure and I did not therefore
 approach you I have no doubt sinned make me happy
 by forgiving me Sages are the very personification
 of forgiveness Hence I beseech you for it Do as
 you please I am greatly pleased to hear that you
 were very much delighted to see my dear mother
 Shyama but at the same time I apprehend very much
 lest the esteem and regard now entertained for her
 should disappear when judging me I am born to de
 grade my mother's name I do not know what will
 become of me Yes my mother is really such as you
 choose to call her Really she is full of love full of

mercy, full of affection, and full of a combination of all that is good. I consider myself blessed in calling her mother, and I am proud of my good luck. Without such deep attachment can Krishna be brought under obligation? Krishna surrenders Himself only to persons having such deep affection. Krishna himself teaches us how to love Him otherwise it is utterly impossible for any one to do so. Those who love Sri Krishna are not ordinary beings. They belong to Goluck where highest bliss is eternal and they are the constant companions of Sri Krishna who is full of the most delicate sweetness. But the chief factor in the scene of Sri Krishna's play is the fair sex, with whom he is largely in mental accord and with whom He is at His wit's end. Separated from them He is inert inactive and formless Para Brahma. The existence or non-existence of such an object is just the same. Therefore, if sincere regard is shown to the entire body of females some day or other Krishna's kindness will doubtless be gained. No one has ever succeeded in scoring a victory by assuming a hostile attitude towards females. Sir, you well remember that on the day the monkey troops of Ram Chandra secured the gates of Lanka Pramila, wife of Indrajita failing to enter Lanka and join her husband came straight to Ram Chandra and challenged him. Rama being totally non-plused propitiated her with soft words and ordered his troops not to stand in the way of the martial deity. If this was so, there is hardly any necessity for talking of men. This relates to mere gross material force.

Who can say anything regarding the highest forms of Prakritis reigning in Goluck or Brindaban? Those who are favoured by them may know something. Who can fully understand the nature of that force the embodiment of Krishna's will, which is constantly guiding Him in all His actions? It is safe therefore invariably to respect females of every form for, who knows what particular form may reveal the remorseless slayer, the hidden tiger. There is an old saying that one ought not to swim in an unknown river, lest he be devoured by alligators. Therefore when nothing whatever is known of this boundless ocean it is wise to touch the waters from a distance and bid good bye. Acting in this way life may be led peacefully and with a clear conscience. They understand their own game. What will useless men full of conceit understand? Without realizing what they are about they stir this vast ocean in various ways. They do not know that the ocean, which contains the nectar producing moon, contains also life destroying venom. However it is no use talking of matters having no concern with me. I shall rejoice to hear that you are living peacefully and happily. Allow me to greet you both if you will once stand side by side as on four legs. I like nothing better than to see husband and wife together hence this request

YOURS—

HARA

Sir,

It is true that there is not a more pleasant residence than solitude. In the heights of these mountainous regions covered with perpetual snow I have been witnessing His ceaseless pastimes in countless places and getting myself lost in wonder. But Sir there is the expression "Oh solitude! where are the charms that sages have seen in thy face &c?" Do not these appear to be the ravings of a mad man? Now say "Hari" and get immersed in joy. How much mirth will you enjoy alone? How much of the vast ocean of joy you dry up by drinking? Would it not be far better if you took others along with you so that while drinking to satiety you would be able to bring home pitchers full for future use. Take any one you come across to the ocean of love without let or hinderance. The more, the merrier. Is it not so? You think Siva a recluse, but when his eyes happen to fall on the ocean of love in the absence of any other he in the company of goblins ghosts and fiends playing on his *damaru* (sort of tom tom) runs mad with joy. There is no pleasure in getting drunk in privacy. Unless you reel and fall heavily more than once on the public highway under the influence of drink where is the effect? Thousands will be merry thousands will clap and dance such a spectacle is joyful. Where is the joy when one gets drunk quietly at night? That is just as good as taking a potion. For this reason our Lord in the form of Nityananda in order to give medicament the appearance

and shoreless ocean surging with all imaginable troubles of life, but, brother, the recollection of my previous sins precluded me from the anticipated joy and plunged me into the vast ocean of disappointment. My heart is shrouded in gloom like the interior of the earth, and is the abode of hatred and malice, just as hill caves are of dreadful tigers and venomous reptiles. My troubles are always unbearable and the cruel atmosphere of keen disappointment has only reverses for me. My mind alone is aware of its own condition, and it is also known to the all joyful Lord, who is suffering intense pain sitting in the recess of this unlucky individual's heart. brother, can the embodiment of exquisite tenderness live in the heart of adamant? He is so merciful that he desires to enter such a heart by force, but it causes me great pain to think of locating Him in such a hard dwelling. The very idea of putting the purest of pure treasures in an unholy heart sends a thrill of distress through the entire body. Dear Kristo, to tell the truth, my fate is in your own hands. You are my expectation and hope. Be meeker and meeker day by day and hold the tenderest feet in your heart and then remembering me, your luckless brother, speak of me to Him. This will be enough to invest me with sacredness, and I shall no doubt then be fit to reside in Braja, obtaining a suitable body. Do not however forget your elder brother. He might be a heretic, but you as a younger brother, must not forget your duties. I have no resources of my own, you are my sole provision. Thus hoping, I am not

afraid of forming a large group of relations I am father of some, brother of others, son of some, and sister of many. In this way my circle of relations has become a very wide one. Though I know well that to atone for great sins one gets a large circle of relations, yet what can I do? I am too poor, —in my own interest I have been trying to form connections with substantial persons like you. May you become richer and richer day by day, and I, poorer and poorer daily. I will not feel the least pain or loss. All I want is to see you happy and thus to be happy myself. Krishna knows what he wishes, and you know too, as you are dear to Him. He is also my Lord, but as my heart is hard and impure, I have lost Him. The distressed and sinners of the world are very dear to Him and in them He takes a great interest. Bearing this in mind do not entertain contempt for the fallen. The sinful as well as the pious are Krishnas. Is not the executioner, who, under the orders of the sovereign decapitates or hangs, a servant of the state? As is the minister, so is the executioner. He who has charge of a particular work, is doing it, and carrying out His order. Why should there be contempt for the fallen? If moved by pity, you lovingly embrace him with a smiling face, will Krishna be annoyed with you? Some will perhaps be shocked to hear this. They may regard such conduct as capable of encouraging vice, but brother, if you go into the question carefully, the truth underlying it will be apparent to you. Brother, snakes are of Him

also, of whom all men are. Why then detest snakes? Now instruct every one you come across to take the Lord's name, and show love without the least reserve. Learn to look with the eye of love at your enemies. Who knows when it will be necessary to leave at the call only the Lord's name will remain behind. It does not matter much if for two days worship the construction of the image is substantial or not, but is it not reasonable that the stand on which that image is built and which is to last for a long time, should be made strong? Instead of nourishing with the fruits of bad and vicious deeds the physical body intended for two days is it preferable to adorn the everlasting Lord's name with various ornaments? Devote your life to the service of others weep constantly for those who are in your eyes sinners and plead for them before the only Help of sinners the diety of love my Nitaye and always pray for love to the Lord of love Hari. If you wish to see the universe full of joy sit under the tree of joy and look at it. Make Nityananda's feet your shelter and do so with the utmost humility you will then be flooded with Krishna's love, and with eyes full of love you will view every thing delightful and joyful and you will be gratified and all afflictions will cease. In order to be free from afflictions it is necessary to seek Krishna's protection for it was He who swallowed to extinction the flood of glowing fire when the forest was in conflagration. Brother time is flying daily, who knows how many days more in this world? There is time yet if protection can be taken, But my

It is not such. You try incessantly and will no doubt be successful. While writing I am getting distracted. With efforts I have desisted from being foolish! Do not laugh at my disjointed expressions. Words pouring out of the heart bear no connection with book methods, mind talks to the mind hence a few words have leaked out of the mind. I have written unhesitatingly as it is you that I am writing to. Brother Kristo know it too that the only proprietor of the store of love is the fair sex the very personification of love so if you wish to be rich in the love of Krishna you must seek the shelter of females whether as wives daughters mothers or sisters. Never allow yourself to be deceived by regarding your wife as a playmate or as your assistant in domestic matters. Wives are the dispensers of Krishna's love. Do not think lightly of the daughter, because she is *your* daughter. Females are all equal. I will try to come during the holidays. If my life is spared till then we may meet otherwise I will leave the world praying for your welfare for this do not be sorry. Endless bubbles are appearing in the waters of the ocean and disappearing the next instant. I am like one of such.

YOURS—

HARA

AFFECTIONATE MOTHER, (WIFE OF NFOGI BABU)

It is the duty of every one to try to love other people's children like his own. In this way going beyond the limits of the world one learns to love Krishna. Without self denial love for others and without love for others, love for Krishna is impossible. For this reason Sri Chaitanya taught Sanatan Goswami to (1) require a taste for the Lord's name to (2) show mercy to all beings and (3) to serve Vaishnavas. To do one of these three self denial is imperative. By gradually becoming selfless one's own property Sri Krishna can be brought within reach. To have Krishna is to have the entire world. The whole Universe will then be your own. The very people whom you had to forget in order to reach Krishna will again be yours when you have made Krishna your own. At the start the sacrifice of self interest appears painful from ignorance. Once selfless, those very people whom you had to forget will be found near at hand. For two days self interest one should not sacrifice his everlasting gain under the influence of delusion. If any one wishes to be happy for ever he must with eyes closed practice self denial. So long as there is self interest, one cannot enter the service of Sri Hari. Mother, get yourself drowned in Krishna's love and I shall be happy to see you thus. It is not possible for me to engage now in worship or adoration. When I had opportunity for that I wasted my time idly. I have no hand now, all

my hopes and aspirations now rest on you. Tell my dear Nani that her elder brother is keeping well and that she need not be anxious for him in the least. I have not heard from Sonamukhi of late. It seems, however, that every one is well. Sometime ago I received a letter from home anxiously enquiring when you could be expected there. Desires will be fulfilled when Krishna will so wish it. Do not be anxious for me. Remember me.

YOURS—

HARA

No 27

RADHA, MY FATHER

In your previous letter glad as I was to hear that Nani was somewhat well I was equally sorry that your own health was not so good. Great heat accounts for this, there is no cause for anxiety. Every thing will turn to good. Take particular care of your body, which is the principal factor in the attainment of a cherished for object. Great pleasure is derived from meditation when the body is healthy, but this is impossible with an unhealthy body. For this reason sages tried to keep their bodies healthy for a long time by practising deep concentration, in order that they might prolong their efforts to attain that desired object. They also studied Hata and Raja yoga to this end. Thus the body is the root of all achievements. Bestow special attention

on your health Be always moderate in diet and careful in enjoyments The physical body is now progressing towards destruction, if it can gradually be set back now, it will last some time yet It is not desirable to attempt to proceed more speedily in a current already running very rapidly Therefore I say you cannot be too careful about your health You will do well to see Atal now and then Travel from time to time leisurely Take wholesome food and scrupulously avoid bad and stimulating articles Milk ghee etc., are food for Gods keep a special look-out for such food Free use of vegetables and fruits imparts a healthy tone to the body, and makes it proof against disease Bear this in mind

I have received your letter I am extremely sorry to hear that you are so very anxious There is no need for anxiety Krishna is present everywhere There is no spot where He is not Everywhere His mercy is visible Why so much fear then? Do not trouble your heart in useless thoughts about me Always spend your time in thinking of Krishna He is very merciful It is useless to be anxious about men As by pouring water at the root of a tree the entire tree including its branches, twigs leaves flowers and fruits are watered so by pondering upon Krishna every body is cared for as He is the chief refuge and first cause of the Universe. Hence pass day and night in meditating upon Krishna, the Universal asylum Pour the entire heart at His feet and be happy for ever Love man as man Man is a deceiver for though existing now he may take

leave without notice. He whom you are loving with entire heart to day, may leave you to morrow. Created beings are under His command. None can stay when ordered to leave. None can go without permission. Krishna's will is unfettered. Man and all creation are under His orders. For this I say love man as man.

Yours—

HARA

No 28

SISTER NANI (DAUGHTER OF NEOGY BABU)

This time I have received letters from every body but I am replying to you alone. From this you will understand how much I love you. None knows how to love dryly as I do. Perhaps you will laugh to hear of the manner of my love. Sister be that as it may your calligraphy appears to me beautiful like diamond. Do not forget to grant me at intervals the pleasure which your handwriting affords me. Glad to hear that you are all keeping well. Have not received any letters from Sonamukhi. Do not know how your sister is firing. It is almost impossible that she is keeping well. Those who brood much cannot keep health. Love makes one anxious. Those who love much have also to brood much. Those who weep much also enjoy much pleasure. Pleasure and pain are two sisters they live together and have no separate existence.

Father Radha, those who chant Srikrishna's name remain happy for ever. Hence do not forget to take the Lord's name or allow others to forget it. In this world those who collectively take Krishna's name are really dear and near ones. It must be borne in mind, that by dear and near ones, wives and children are not to be understood.

YOURS—

HARA

No 29

MY DEAR SIR (NRISINHA BABU)

I am informed of the all round welfare reigning in your family. Who else except He who sees through the heart would know the pleasure I enjoy on receiving your letters. Flowers blown in the jungle are only seen by Him whose flowers they are and as if with pride they wither and drop to go into earth again. My condition is exactly like these flowers blooming and withering spontaneously. The only regret however is that it could not be shown. Will Krishna ever see and grant an opportunity of showing it? Who knows the will of the fountain of all will? When Krishna has given a gem, He will surely grant an opportunity of putting it round the neck. But if called away before it could be put on the words of the sage "the widow stays behind at home give her food," would be remembered. My life does not belong to me now. On account of debts, I have sold off my ancestral property. I am now

too poor, a beggar at every door, seeking for mercy. My Krishna is extremely merciful. His mercy has no parallel, and is never-ending. He has kindly brought me at your door. How great is your mercy ! So much trouble for a sinner as I am ? I possess no faith, nor love : even if I offered you my desert-like heart why would you accept it ? Want to make me a debtor for ever ? Do so, I also earnestly pray for it at your feet. Sir, you have written to say that at places you have failed to understand my words. This is very true, the words of a mad man are often incoherent and are therefore not understood. At times I myself fail to understand my own words and laugh in silence. He alone knows what game is being played. On many occasions strong efforts made to find a solution have made me lose my mark. I have already lost my caste, family and honour. Over this to lose the second landmark would no doubt be most enjoyable and most distressing at the same time. "Venom and nectar mingled together" Very delicious, very delicious. Sir, grant it that I may ever remain immersed in such pleasure and pain, and keep others so immersed also. The all-lovely fair ones alone can lead the way to this region. If, however, an attempt is made to steal a march over them, instead of showing you the lovely *Radha Kunda* (tank consecrated by Radha Rani) they will lead you to the reservoir of hell.

Being in error, and not knowing what we are about, we, mistaking the pit full of filth for the lovely Radha kunda, and regarding the worst afflictions as the most

delightful of enjoyments, plunge into it. We do not ourselves know the way to this kingdom, and by trifling with those who are able to show us the way, we bring about our own destruction. Unconsciously we turn these very personifications of love to dreadful oceans of venom and allow ourselves to be consumed by the poison fire of our own creation. Sir, you are aware that this ocean, which is the store house of precious stones and gems the birth place of the moon and nectar, is also the vast receptacle of burning poison which swallows the whole universe. Without possessing the refinements of Sri Narayana one cannot obtain nectar and Luchmī. Venom and venom only for the nonchalant like Siva. Those having refinements can steer safely across an ocean surging with joy and sorrow others get drowned. I have fallen into the deep and am struggling for life. If you lift me out of it I shall be saved, otherwise I shall run headlong into abysmal hell. Where there are prospects of both gain and loss the wise give up the idea of gain and do not even think of approaching such a place. The shastras also say 'the path of wise men is the true path'. Such an ocean as this should never be approached if however it becoming at all necessary to go there, one must do his best to sail with utmost care. Experienced sailors must be humoured with their aid it might be possible to reach the Kingdom of the Master of all pleasure and enjoyments otherwise while ducking, salt water entering the stomach would distend it. My stomach is about to burst, still I am incapable of taking needful

care. Knowing you are the most proper physician I have sought your protection, now be kind. Your boat is sound and your helmsman is clever. You have entered your boat with due precaution and there is absolutely no fear for you. I or me both are bad. My boat is leaky and the helmsman stupid. His experience is confined to a single track only. I have lunched with eyes open and am expecting to be upset every moment. I have been trying to provide against this contingency, useless though the idea may be, a stray straw is considered a sufficient aid by a sinking man. My own condition is exactly similar. I do not know if the very personifications of love would look at me with affectionate eyes or would laugh seeing me sinking. They alone know that. I suppose the latter is my lot. Sir no one can kill so smilingly and playfully. Tender as they are they are equally hard. The shatrias say harder than the thunder bolt and softer than the flower. Very apt are these words when applied to them. There is no other force so amazing as theirs. I humbly submit to them. To soil the land by killing a rat is no heroism. Sir when I think of them I forget every thing can not recollect what I say or hear. When I think of this dangerous whirlpool I become inert through fear and extreme fear makes me seek the shelter of the god of dread himself. Let me see what they can do to me. Sir this talk has already made me mad. I am not inclined to take a single step in any other direction. Then again hunger makes me seek the kitchen so I have shaped

the course of my hand after my mind and *vice versa*. My desires will remain unsatisfied until we meet neither would they leave me. 'I have vainly served the miserly and the wicked for momentary and unsteady pleasures.' Such is exactly my position. Let me take leave now. My pen refuses to move any further. Be kind

YOURS—

HARA

NO 30

KADHA MY FATHER

Received your letter. To establish close friendship with Kanna much cleverness is required. Also remember that when mind becomes greatly distracted virtue as well as shame disappear. Thus following the rule of the Sedate Kanna's love can be felt otherwise it causes much trouble. The period anterior to the meeting of lovers is one of painful suspense and is in a manner unbearable. It would not do to get flurried must be calm. Great sages have said Hari is a piece of diamond in calm or commotion only the composed know it. Hence father it is no use being so very impatient. A loving wife always feels deeply for her beloved husband but does that render her callous to the reproaches of her superiors? Will she be indifferent to ridicule? Fear of exposure compels her to hide her anguish. Therefore secrete. If well covered boiling is quickly done. This you see daily. Why do you not

cover then? When covered green things get ripened
and become sweet Therefore keep covered

Yours—

HARA

No 31

KABHA MY DEAR

Your honeyed letter enlivened my life and soul with joy. A word here do not regard yourself as a detestable sinner. Sin dreads to approach those who have taken Sri Krishna's name. When Krishna's name is only once taken the discus of Vishnu guards him on all sides and Krishna Himself keeps him from harm. Now say how can sin approach? Has it no fear of its life? Entertaining such notions do not cause pain to Sri Krishna. Just imagine the dire grief in which a loving husband devotedly fond of his wife is plunged if his wife wantonly pains him by constantly telling him that she cares not to live. Similarly if ardent devotees of Krishna fret by imagining that they are sinners and sinners Krishna is sorely distressed. Do not therefore behave in this fashion.

Yours—

HARA

MY OWN RADHA,

I am greatly delighted on reading your letter. Krishna will grant you prosperity. My heart yearns to see you. Do not know when that auspicious day will dawn. Glad to hear that the children are doing well. Krishna will keep them happy. By virtue of your zeal and efforts a great sinner like me hopes to find a sheltering nook at the feet of Sri Krishna. You are Krishna's soul and your body is His own. Blessed am I in having you. The feeling agitating my mind cannot be given expression to, nor have I the power to do so, hence I keep quiet.

When trust in the Lord's name is firm, and it is considered as the very personification of Krishna, the disease which binds one to the sufferings of life and death, is got rid of, not to speak of diseases of the body. When this name is sung loudly in solitude, tears of love flow spontaneously from the eyes. Affection and love exist together, affection, when gross, is termed *kama*. When deepened and refined, it turns into love or *Prema*. Iron and Gold are both metals, but there is a vast difference in their value and colour. *Kama* bears the same relation to *Prema*, one is iron, and the other gold. *Prema*'s likeness is *Prema* itself. *Prema*'s fruit is *Prema* itself, and the taste of *Prema* is *Prema*'s taste. Nectar, the taste of which bestows immortality, by tasting which the gods have become immortal, and about the deliciousness of which so much is written in

the books, is like insipid water when compared with Prema. Hence Prema is its own likeness. Can that Prema which is capable of enchaining Hari, the very personification of Prema, have a parallel? Even Sri Krishna Himself, the very treasure of Prema, cannot be likened to Prema itself. In order to taste this Prema, Krishna, the soul of the universe, in the form of Gauranga, wandered from door to door in town after town with tears in His eyes. The thing which is capable of rendering even Hari mad, is called Prema. An author has tried to explain Prema in these words — "Prema makes Krishna dance and His votarees too, it dances itself, all three combined in one spot. Hence Prema's likeness is Prema itself. Let Krishna grant you such Prema, and let me be happy by seeing it. This invaluable treasure can only be churned up from the sea of Name. It cannot be had in any other place. Bhagbat has repeatedly said and said with the greatest possible emphasis, by thrice repeating the injunction, that in the present (Kali) yuga Sri Hari's name is the only means of attaining liberation, ceaselessly stir up the sea of name, and a gem you will surely get no mistake. Getting it you will not only gratify yourself but make those preceding and following you gratified too. Don't be anxious about the body. Whether it is sound or not, one day it will pass away. Even with the aid of nectar the immortals have not been able to escape the hands of physical ailments. Diseases are inherent to the body. Why fear then? Offer Krishna's body to him. Let him do what He chooses. Do not

take such food as will excite the *lust* and *rage* guns
 Take sweets, but eating voraciously is objectionable,
 eating very sparingly is equally objectionable. Try to
 confine your food drink and amusements within proper
 bounds. Do not let them go beyond them. Keeping
 them within bounds you will get good results. Do not
 ponder much upon any subject. If you fear to do a
 particular thing be afraid also to think of it. Do not
 try to conceal what you have actually done. You ought
 to keep at a distance from deeds the recollection of
 which pains the mind and deeds which can not be
 revealed must be avoided. However if the rest were
 like you no one would care to leave the world for
 heaven.

Yours—

HARA

No 33

MOST AFFECTIONATE MOTHER

(RADHIKA BABU'S WIFE)

Mother what do I know of the universal force
 (Prakriti) that I should tell you? No one is capable of
 describing even a very little of its virtue and power, not
 to speak of exaggerating. I love you simply because
 I like to love and not because I am cognisant of your
 virtues. No one is capable of knowing you. If any
 body is it is Krishna. He alone knows the power of
 Prakriti, to whom she belongs. What I see is that

you are the receptacle of all that is manifest in the universe unless you bring forth and maintain nothing whatever can exist that is why I have sought your shelter If anything has real existence in the universe it is force Mother however much I may glorify myself in the idea that I am a man (male principle) in reality I am nothing but Prakriti (material force) and cannot be anything else Mother! gold silver diamond ruby &c are nothing but earth similarly you I dog cat tree leaf insect and fly whatever are visible are Prakriti and nothing else With this vast Prakriti (passive principle) Krishna the only Purusha manifested as consciousness (male principle) is eternally at grand play This play is without beginning or end and is eternal This is called the sublimest sport (*maharasa*) The only active or male agent Krishna is incessantly at play with Prakriti in some way or other This play knows no stop and is unending Even Brahma and Siva have foundered in the ocean of thoughts in order to solve the secret of this play Saving Krishna no one is capable of penetrating into it The real object of this bewildering game is known only to Sri Krishna and to Sri Radhika (*Maha Prakriti*) To any other it is a sealed book However mother do not take offence You understand your own play and those only know it to whom you reveal it to others it is impenetrable

YOURS—

HARA

MY OWN BROTHER ATAL ! (ATAL BEHARI NANDI)

The amount of pleasure which your letter conveying the news of the recovery of my mother gave me is known only to Him who sees through the heart. Do not know what exhilarating power your letter has, else why should my mind be so much agitated? The faithful devotee of the fountain of delight is also full of delight. See that you keep an eye upon me. Since you do not keep me near you do not drive me out of your heart. Brother I rejoice very much since you bear in mind a very old conversation but why so much dislike on that account? My own Atal the Jumna naturally flows towards the deep ocean that course cannot be checked. Can a small stream resist the violent attraction of the ocean? Thus attracted it gets merged in the vast deep whence it originated and the amalgamation is not in the least perceptible. Who is capable of stilling the Jumna's natural downward course? There are two ways of effecting this one is to still the ocean. If the rise and fall of the ocean can be stopped the rise and fall of streams which take their origin from that ocean would also stop and the streams would become still. But brother the rays of the sun draw up ocean water in the form of vapour which is turned into clouds and thus reduce the bulk of the ocean thus again the clouds transforming into rains fill the streams and thus cause them to flow. To check the natural fall of the ocean is not only extremely difficult but is altogether impossible. For this reason

to check the flow of the streams under the first process is also impossible. The other process is in fact not the stopping of the natural flow of the river. It would suffice, however, if rivers taking their source from the ocean could be prevented from getting merged in it again. This is called turning the tide back. This cannot be effected except with the aid of the melody proceeding from the Flute holder's flute. Jumna runs an upward course directly she hears Sri Krishna's flute. Such a course saves her from destruction. Natural as this is, it is applicable to all created beings. They have been called into existence by the vast ocean like Prakriti and they naturally advance towards her. Prakriti is ever restless this is her natural law and force. For this reason, brother how can beings remain at rest? O great are you Prakriti really great! With your smiles and tears are mingled the smiles and tears of all objects conscious or unconscious in the vast universe! Blessed are your strength and action! Brother Atal the only way of escaping the hands of this shoreless ocean is the strain of Sri Krishna's flute which renders inert and motionless even Prakriti herself. Bowing therefore at the feet of Prakriti the original cause of creation ought we not to try and turn our ears to the music of the Pipes? The flute, that is always playing, and which the Gopis (milk maids of Brindaban) are always hearing to their hearts delight is never at rest, and is heard by none except them. Joydeva, listening to the melody himself has written —

‘ Uttering your name and signalling to you the flute is being played softly ’

Brother the melody of that flute does never stop
 Surrendering yourself entirely to this Prakṛiti you may
 hear it. Will that day ever be the lot? Will you the
 playful rambles of Braja be favourably inclined?
 Brother, never wilfully stir up this vast ocean. In the
 slightest commotion of the waters of the deep fleets
 disappear like straw. Myriads of beings run to destruc-
 tion with the slightest agitation of this oceanlike Prakṛiti.
 Krishna preserve us, Prakṛiti! show your favour.
 Would that I may go through the game to play which
 I have plunged into the dreadful and bottomless ocean.
 Brother Bhagaban! you know well that is why
 Ramanand submitted to Lord Gauranga —

Who can retain the balance of his mind in your
 game of illusion? It is very difficult to maintain
 equilibrium in this ocean of Prakṛiti. By meekly sub-
 mitting to Prakṛiti and by constantly seeking the grace
 of her leader and the Lord of the Universe a safe
 footing might perchance be had. In whatever form
 whether as beast, bird, worm or fly Prakṛiti is manifest
 we must look at her with an eye of veneration. Brother
 Bhagaban. Brother Bandapadhyaya are not the two
 things viz. to think of remaining still in this vast ocean
 and to entertain the idea of living comfortably well
 covered in cotton wool saturated with ghee within
 blazing fire almost the same? Truly great is your
 power O Prakṛiti! Fully realizing this Joydeva has
 said —

॥ १ ॥

As a *raja* forges fetters for tying one to the attrac-
 tions of the world so the enemy of Kansa, Śrī Krishna

knowing that Radhā's love for Him excelled that of other Gopis and was thus capable of fettering Him, became attached to her, abandoning the rest."

The Gita also says —"Puruṣa seated in Prakṛiti, uses the attributes born of Prakṛiti (Besant)

What then of others? When Para Brahma himself, full of consciousness and joy, getting into the sea of Prakṛiti, appears to flounder so much, we are but vile as ashes. Let us therefore look at this vast Prakṛiti always with fear and reverence. Through the grace of Prakṛiti we may perchance one day behold the supreme Lord. I say that we may not be deceived by regarding that force as 'my daughter, 'my wife' "my sister'. Prakṛiti in every form is adorable. Brother Bhagaban, I am floating in boundless joy to hear that through the grace of Radhā Rām the signs of Bhakti and Prema have appeared in you. Blessed are you, and you have also made us so. Brother Bhagaban tender my respectful salutations to my mother. Tell her not to shake me off her feet. The extremities of the feet are the only safe resort. Would that such a stronghold will place me above frown or favour. Offer my respects to mother and gladden me by communicating the news of her complete recovery. Mr and Mrs Bandapadhya, please accept my salutations. Great are you. You have no equal. Kindly remember me. Do not forget me because I am extremely poor. Tender my love to Nabakumar, offer my heart's affection to Sarā, tell her that I myself am longing to see her, everything, however, depends on time. Desires are fulfilled in time.

Desire for any object should not be entertained. Desires forge fetters but desires regarding Krishna cause liberation. Encourage Sarī to advance further and further and to keep an eye on me.

Brother Bhagāban this time your letter came dipped in indescribable delightfulness, which again being highly exhilarating, enlivened my life and soul. I am constantly thinking of embracing your sacred person in order to purify my unholy body. If luckily a cloud appeared under adverse influences it is fast-moving away. Oh Brother Bhagāban, why do those who have objects to love run from pillar to post? Countless fresh and diverse waves are daily agitating the heart and filling it with conceptions new and various. Brother why does the desire to see and show remains unsatisfied? Is your flute player so very fond of enjoying the pain of separation? He does not stay near himself nor does he allow me to stay near him. Brother is it because I am a sinner? Then how have I mixed with you? Brother tell your dark gold (Krishna) not to regard your unfortunate brother any more as a stranger. Beg of you to consider me as one of yours. As you kindly take me for a kin tell your Banka (Krishna who prefers always to place the back of His right foot on His left foot and stand with His head slightly inclined to the left) to count me as one of His servants and thus to crown my life with success. I am totally unworthy you are all my hopes. If through your help and merits I attain my object I shall consider my life a success. Brother shall that day ever come? Am I

destined for such a dry? When will my lady friend Sudevi &c? You know it? Brother Bhagaban, there is no question that an alteration takes place by a dip in Radha Kunda no ordinary alteration, what is unattainable by endless austerities can be had by a single bath in Radha Kunda. Do you not remember brother, your chief actor of a deep dark colour, being unable to bear the pain of separation from Radha plunged into Radha Kunda and coming out of the water after a while found that the ink colour of his body had turned into a golden hue? This enabled him to appear before Srimati (Radha) in the guise of a lady from a distant country. When by a dip in Radha Kunda your Krishna was able to exchange His Dark colour for a golden one what wonder then that your mind should attain purity and germinate holy conceptions? When by simply touching the waters of Radha Kunda Lord Gauranga lost His consciousness in the excess of joy, it is not at all surprising that by bathing in it you derive endless pleasure. The very recollection of Radha Kunda violently agitates mind and heart and makes the hairs of the body stand erect. Who knows what the effects are of a bath therein? Brother Hari you are blessed, for you are the constant companion of Him, who rambles about Radha Kunda. Unlucky as I am, what shall I understand of Radha Kunda? Why your mind does not feel inclined towards the Lord's name or to the recitation of sacred books even after a bath in Radha Kunda you alone can say. Why are you asking me brother? I am totally ignorant and giddy with

vanity Is it right that an ignorant creature like me should be asked such a question? You know your own sport and He who is yours also knows In Govinda charita in Bhaktomal is the following song — ‘O, my mind be engaged in the service of the sheltering feet of Nanda’s boy to hear, sing and remember His praise,—to serve and tend His feet,—to adore Sri Radha’s companions and to surrender body and soul to Him—are what Govinda Das desires for etc

Perhaps that is why your mind does not want to be confined to the recitation of the name and to the reading of sacred books When a child grows up can it depend solely on mother’s milk? Or does it? With change of diet inclinations of the mind also change. Perhaps such a change has come over you Brother Hari Atal my soul and respected Bandapadhyā, please note that Srimatī first heard the strains of the flute, then Krishna’s name, then she saw His graceful figure and finally attained the highest bliss by feeling His touch When she heard His name did she care much for the melody of the flute? When she saw His handsome features could name alone fully gratify her? Then again when she felt the pleasure of His touch could she remain satisfied by simply meditating upon His graceful person? It is said in Cbaritamrita as well as in Bibarta Bilash — Gopis (milk maids) are not the Lord of the Yagis will they get contentment by meditation of your lotus feet? When they have touched Him why should they remain satisfied with mere contemplation? Perhaps such is your condition now Brother, do allure me by showing me

now and then the path, so that I may not remain a piece of iron for ever. Do not take name for name's sake bear in mind that it is His name. If scriptures should be read must not they be read with thoughts uppermost in the mind that they contain His praises? If it is necessary to hear words which are very dear to the heart, they should be heard in private. Note it brother, that before a marriage when it is talked about the name of the affianced husband gives pleasure, after marriage, when the married couple happen to meet the wife thinks of her husband's features, and gets great pleasure in secretly taking his name and talking of his virtues. When intimacy first springs up she derives great pleasure to hear unobserved others talking of her husband. Then when intimacy deepens such conduct does not continue to be so very interesting even if it does it is because of its relation to the object of her endearment. Though it cannot be done away with at first it gradually diminishes and finally disappears altogether as love rises in scale. Let all this go. There is no end to a mad man's freaks. It is impossible to count the waves of this sea. If He ever brings us that day, we shall all dive in that sea and enjoy the pleasure. I say this much however do not forsake me because I am unfortunate. Think of me at intervals.

YOURS--

HARA

BROTHER HARI, (HARIDAS MUKHA ADHYA)

You have thought of me after a long time. Enough that you have borne me in mind. Do you find time to think of others? "A single moon dissipates darkness." What do you mean by writing in this way? Because you are worthy, either through kindness or by force Krishna, attracting you from a distance, has appointed you watch of Braja. What greater luck can be thought of? The only means of escaping the hands of a foe if such foe be weak, is either to destroy him, or to bring him under control, and if he be strong, to flee from him. Besides these two, I cannot think of a third expedient. Therefore, if any one desires to remain safe from danger from an enemy, he must absolutely sever all connections with him physically, mentally and verbally. If any one wishes to escape the hands of either passion or anger or of any other foe, he should be careful not even to cast a glance at his dominion. Personal efforts end here. Over and above this, it is necessary to seek the merciful Krishna's refuge and always to pray for His protection. Hearing Krishna's name all enemies flee at a distance, for they all have dread for Him. Therefore if anyone wishes to be safe from the hands of these irresistible foes, he must, at all times, remain animated with Krishna's name, and he will be devoid of all fears. When these inveterate foes will see you well armed, they will spontaneously seek your shelter. The power of the Lord's name is capable of accomplishing everything, for this it is said in Bhagabata —

"The Kalijuga, being an ocean of faults, has one great quality, namely, the recitation of Lord Sri Krishna's name, by which final liberation is attained "

Therefore there is not a second formidable weapon like this. Constant absorption in name grants relief from all fears. For this Lord Sri Chaitanya taught (1) mercy to all beings, (2) acquiring a taste for name and (3) service of Vaishnavas

It is the duty of all to follow these teachings to the best of their abilities. First, by showing mercy to all beings, one acquires a taste for the Lord's name, and by continuing to take name, the kindness of the great is acquired, which is of far greater value than the mercy of Sri Krishna himself. Attaining to Krishna one gets liberation; but getting the favours of a devotee of Krishna one gets Krishna himself. Hence the company of a devotee of Krishna is of much greater value than the company of Krishna. Therefore always remain drowned in name. Without trying to judge the results of taking name, remain immersed in it day and night, and you will ever be happy and contented. Do not forget your unfortunate

HARA

MY DEAR UJEN BARU,

I have received the utmost possible pleasure from your letter dipped in love. My conception is that Krishna is very merciful. He takes special interest in protecting those who seek his shelter. Through His kindness you will make gradual improvement, and physically you will, by degrees be fit for work again. Seek His protection unconditionally. You are aware that the devas (gods) are all partial to anyone of the three *gunas* (attributes forms of Prakriti, namely, Sattya, Raja and Tama) some have to be propitiated with the help of the Sattya some with the Raja and some with the Tama *guna*. The union and disunion of the *gunas* produce the physical body, therefore if one works with a view to the accomplishment of an object according to the *guna* preponderating in his constitution he is sure to attain success quickly. The physical body again depends on the food taken therefore the body partakes of the quality inherent therein. Hence at the outset the body should be regarded as the fundamental basis of all exertions towards the attainment of an object and it is necessary to be very particular about diet. Please note why during the course of illness and convalescence competent physicians prescribe low diet for patients such diet keeps the body healthy and generates the Sattya *guna* (excellent property) and it is not perhaps too much to say that that *guna* is the only expedient for preserving the body. For this reason of the *Sashtas* call Vishnu in whom Sattya *guna*

preponderates largely, The Pre-*ever*. Opposed to this guna is *Tama Guna*, the cause of destruction, and for this reason, Siva, the very incarnation of Tamaguna is called the Lord of destroyers. For this I say, Sir, that in order to keep the body free from disease it is particularly necessary to have only good food, all impure or Tamasic food should be avoided without the least hesitation. Fruits, roots and vegetables constitute the Sattik diet. Meat, fish, intoxicants, onions, garlics, &c, are counted amongst Tamasic food. If you want to keep your body in a healthy condition try first to regulate your diet. It would be a very good thing if you could avoid invitations at dinners for some time. Take milk and ghee in ample quantities. Avoid meat and fish diet altogether, even the very desire for them. Amongst fruits, Bael is the best of Sattik fruits. For this reason, the God possessing the largest preponderance of Tama guna has made the foot of the bael tree his only resort. Because the leaves, the bark, the flowers and the fruits of the Bael tree have each the power of destroying Tama guna, Siva is fond of them all. Whenever you get a Bael fruit, eat it. The juice of the leaves has no sweetness, mix it with a little candy before taking it, if you find this rather cooling, substitute salt for sugar. This will gradually restore your health. When by this means your body fully partakes of the Sattya guna, your mind will cease to be troubled with bad thoughts, then you will, with the aid of the sweet name of Krishna, be able to make your present and future lives a grand success.

beings is just the same, so long as they do not open their eyes they cry for the Protection of their mother, but directly they come to know their Lord they forget all that Krishna is the sole Lord of the universe. Like a faithful wife be happy by obtaining the protection of that Lord in thoughts body and words. In this respect I am utterly blind. I have simply said what I have heard from eminent persons like yourself. Even the penniless talk of millions of gold though they have not actually seen such treasure themselves. Hearing those who have seen, they venture to make a suggestion that a lakh of rupees will fill such a room, or a million would occupy so much space. Like such penniless people, I have merely heard from you that Krishna's name is the mine of all pleasures. I say as I have heard. There are many big merchants dealing in these commodities. You may be able to verify these statements personally with their help, what with me is a mere conjecture, will appear as living realities to them. From Radha (Radha Bullab Seal) you will get numerous clues to these matters. All the materials for captivating Hari are with him, take them. Another request, like a newly married girl entering the initial stage of love keep your head well covered with veil, otherwise by revealing your face to this or that person you will run the risk of being called shameless. For this perhaps sages have repeatedly said 'do not disclose the manner of your religious service in uncongenial atmosphere.' Sir, it is therefore my earnest prayer that whatever you do, do it in privacy. Thus if you choose to give up meat diet, while

sitting at table, pretend to retch such food out, after doing so for a day or two, say that meat diet altogether disagrees with you. It is necessary to have recourse to all such tricks in order to overcome obstacles in the way of advancement, otherwise many impediments and much trouble will be met with. To adore Hari in the midst of worldliness one requires a good deal of skill to help him. So much however would not be necessary in the absence of worldliness. The parts enacted in Braja show clearly how Hari can be adored even within the whirl of a busy worldly life, and that is why so much ingenuity would seem to be apparent to the ordinary vision. So, by taking these inconsistent expressions as the ravings of a mad man you will do me a great service. Regard mother as a living deity. Daily drink the water with which you wash her feet. If she is satisfied with you your way to success will be quite easy, Mother is a living goddess.

YOURS—

HARA

No 37

MY MOST AFFECTIONATE MOTHER,

(TO SRIMATI KRISHNA KAMINI DASI),

Mother, I have received your letter steeped in affection. If a mother bows to her son the latter becomes a sinner. Why then have you bowed to me? When a child teases its mother, the latter under great annoyance

offers to bow to the child and thus wilfully covers it with sin. Mother, I therefore apprehend very much, that I have somehow sinned against you, since you have written to me in this way. However, mother, do not again make me a sinner by saluting me in future. I am a child in your lap. Because, I happen to be a Brahman in name, you have perhaps treated me thus. What is a Brahman before mother? Krishna is the Lord of the Universe. When he incarnated in a cowherd's house as Nilmani, Yasoda never bowed to him. Why then mother, have you saluted me? Have you then no love for me? Well, then I will really weep. I have already said that I am a child very much given to weeping. If you dress me up as a Brahman I shall not be able freely to get on your knees for milk. For I may then feel, that I am a Brahman. I pray mother that you will forbear to set me up as a Brahman. I am outside caste limits. I am worse than a *Chandal* (a man of the lowest caste). Being unable to secure a full meal any where, I have approached you. Gopal's mother has plenty of milk, with a desire to drink freely. I have come to you, do not disappoint me. I am excessively hungry. One who can dance with heavy articles attached to the feet, is a good dancer. The mother, who can rear up a crying child, is a good mother. Hearing that you are Gopal's mother, I have approached you, do not turn me out disappointed. As I have come, calling you my mother, take me up on your knees as your child. I derive much comfort in calling you my mother. Do not mind me or make a sinner.

Cannot a child be had, without bearing it in the womb? How could Yasoda become Krishna's mother, without giving birth to Him? Caress me as your own child. Perhaps, because I am so very bad, you have said you are a bad mother. Where can a good mother be found by a bad child? I rejoice in having a bad mother. But, you must not appear before me in the garb of a poor mother, though you may do so before other people. To me, mother, you are queen of queens. It would have been far better, if instead of greeting me on the Bijaya Dashami Day (a day of general rejoicings for Hindu when Ravana was killed by Rama), you had lavished kisses on my face.

Mother, who is so lucky as I am? Wherever I turn my eyes, I see your features, that bright dark complexion, middle stature, and long drawn eyes full of affection, always appear before my eyes and fill me with joy. Only two days ago, sitting on your knees how much I played, with smiles on my lips, with the pendant locks brushing my face! Only he who enjoyed the pleasure can know it. Mother, at times, your dark eyes frightened me occasionally I took courage to smile. Mother who knows what is there in your eyes? I have now become your favourite child. True, mother, I have no caste, Gour has deprived me of it. I am devoid of caste, family, disposition, shame and fear. I am stark mad. I was so, even when in a Calcutta college. After college hours, when everybody had left, I was to be found at my seat, like one in sleep. Coming to close the class rooms, the *Chaprasis* used to ask me why I was there still,

roused as it were from sleep I used to leave with blushes I have lost almost every thing Do bless me so that whatever is still remaining may also leave me. Playful Krishna alone knows to play what particular game, He has brought me here I am unable to move beyond his law Each child is given one mother, but I have mothers without number Is it because I am very wicked, that I have been placed under so many mothers? Cannot divine His will He alone knows it But I feel, that the Very Merciful is very kind to me and will remain so Mother you have warned me not to take Sage Kanna's offerings of frumenty but what shall I do? Mother Yasoda was also never negligent in the least she went so far as to leave Brindaban for Gokul but failed to restrain Krishna Mother could she keep Him under restraint by shutting Him up in a room? Though He was so very unruly yet Yasoda was never angry with Him Therefore mother I pray that even if I do wrong you will not take offence It is my prayer and hope that I may always remain in the affection of my mother

Mother have those who want Krishna any dread for sin or virtue? Whence then could they derive sin or virtue? Virtue or sin has no place in Krishna's kingdom Brindaban is the abode of eternal bliss where sin or virtue can not enter Why then mother, do you write repeatedly I shall sin I shall sin? Do not delude the already deluded Pray we be devoid of the right of judging between virtue and sin Through Krishna's grace we may remain beyond the reach, let

those, who are concerned with virtue and sin, judge of them. What have we got to do either? Do not bother yourself. There is no sin. Sanctity follows in the wake of your shadow, and sin flies at a distance. There is no fear.

You have written about offending me. Do not be anxious about it. Dealing with this sensitive boy, you will have many occasions to be offended. Passion is love's sharpener. As we have to sharpen swords &c. when they get blunt, so is passion the whetstone of love. Passion cannot be kept hidden, it gets expression in the countenance. This is the real significance of Mrigamada (a highly scented paste with which Sri Krishna's body is anointed). Can the fragrance of mrigamada be suppressed by coverings? Similarly when one is in passion he expresses himself in spite of himself. Mother, you are all passion. Being with you I shall learn to exchange my earthly passions for your unearthly ones. Mothers refrain from punishing ignorant children. In my case, my teachers are my grandmamas. They, of course, will not show the same degree of kindness as you do, they will punish whenever I fail to learn. Please instruct them how, out of fear, to learn and unlearn passion. Do arrange to keep all the materials ready for this school.

YOURS FAVOURITE BOY—

HARA

No. 38

MY MOST AFFECTIONATE MOTHER

I have received your letter anointed with affection. So great is the influence of an unlucky man's misfortune, that even the sea gets dry, when his need for water is urgent. Such is my condition to-day. The hallowed dust of Brindaban which you so kindly and carefully enclosed in your letter, has in the process of drying altogether disappeared. However by placing the letter on my head and face I have become thoroughly sanctified. Mother hearing that you are keeping well of late, I have become so very happy that only He who sees through the heart knows it. Mother according to you or less the queen of the hallowed dust has by thawing the snow cleared the way. For 11 or 12 days there was no mail as the whole length of the road being covered with snow was impassable. With your letter the communication was re-established it was not delayed in transit even for a day other letters also arrived simultaneously with yours. Some were delayed for 10 and some for 12 days in reaching their destination. Great is the power of the holy dust of Brindaban and the influence of your affection. Hanuman's mother Anjana fed Hanuman with milk from her breasts by jetting it through intervening mountains into his mouth and you my mother have fed your monkey child by propelling your breasts' milk through these mountain chains and masses of snow. Mother I regard myself as very fortunate. Be ever so kind to me.

YOURS—

HARA

MY DEAR CHIKANJI LAL SAHIB

It is beyond my power to express even a bit of the pleasure I have felt in going through the contents of your letter. Very much pleased to see your speedy improvements. Go on in this way and you shall be satisfied. Learn to love mother, that alone shall lead you to ever-lasting bliss and take you to the most sweet company of the Saints. Don't think that mothers are mortals like ourselves. They are gods in human shape. The whole universe is the mother's dominion. She is the sole mistress of all created things. Mothers are gods in disguise. I see, now a days your mother is well pleased with you and this speedy and timely improvement is the result. Tender my best respect to your mother and to your dear wife, and ask them to be affectionate towards me. They are my only hope and sole and principal help. Without their special care I am none in this world. I also see your wife too is well-disposed as present. Try to keep her cheerful always. Dear, to day I am going to say something more. hope they will be most agreeable to you. Dear you ought to know that man lives on food both spiritual and material. For the up keep of the spirit within we require spiritual food, and for the nourishment of the material body we want matter. At present you are earning the material food through your employers, therefore serve them with your body and intellect, but keep your spirit in the service of that Great Lord Krishnaji whence alone come all spiritual forces and helps. With spirit serve

spirit and matter with matter. If you serve matter with spirit too then you will see within a very short period, your spirit shall be turned into matter. So is it with matter. Matter may also be purified and turned into spirit if you keep it always in contact with the spirit. For this reason alone the *Shastris* teach us to serve God with body, mind and words. Help those who want material help, with matter, such as hungry people with food the naked with cloth the poor with money but the fallen with spirit that is wish well of them ask Krishnaji for their help and try to teach them the ways to attain Krishnaji and to love that Universal Master. To the fallen worldly helps will do very little good they want spiritual food for the nourishment of their degraded spirit. Next to Krishnaji mother is the great reservoir of all these spiritual forces and helps. Whenever you will want these spiritual forces take them from mother. Try to please mother and then she will give you everything you want. Next to mother, know wife she will not also fail to help you every way.

Do not forget the most sweet and potent name of Krishnaji. Try even in dream to repeat that name. Repetition of name shall alone lead you to salvation. Whenever you find leisure read books that deal with the *Life* of Krishnaji. Do not pass your time uselessly. Day once gone is gone for ever and no wealth of this universe can call it back. Always try to help the needy. When pecuniary help will be beyond your power don't forget to please the needy even with sweet words. Don't hate the sinners pity them and try to show them

the path to everlasting bliss Try always to be helpful to *Sadhus*. Don't judge over their character and conduct. Try head and heart, to lessen miseries Remember that the police is just between the subjects and suzerainty, so the police can exert any power lawfully or unlawfully on the poor subjects It is not to oppress willingly or unwillingly these poor subjects Remember always that nothing of this universe is everlasting, and the works done here shall end here Good and bad work shall follow the doer everywhere and shall be the sources of pleasure and pain Weigh your words and work, before you speak and do, let no unkind words come out of your mouth, nor any bad and cruel deeds out of your hands, and then everlasting pleasure will be your constant companion Again I request you not to forget Krishnaji and His sweet name We are all right here

AFECTIONATELY YOURS—

HARANATH

No 40

DEAREST TO MY HEART,

On receipt of your delightful letter, I derived the utmost pleasure and relief Do not know with what sort of syrup you make it up, so that it tastes so very sweet As confectioner, you know the process Totally ignorant and unskilful as we are, how can we know it? Dear, you are accomplished all round, Call it good or bad, there is one remarkable thing in you, do you want

to be told of it? It is craftiness. You never candidly make yourself known to anybody. Great is your power. The more one tries to understand you the more you appear artful to him. By nature straight, your craftiness is a remarkable attribute you never leave it. True you surrender everything including your mind and heart, but this you never part with. I want that only and nothing else. Now you have understood me. Offer that. Be kind. Let me see you comfortable and rejoice. Krishna brooding over this peculiarity of yours has acquired three bends in his stature. Still being unable to probe you he has as Gouranāy wept with the name of Rādhā on his lip. You know, how to make Gour weep no one else possesses that power. You alone know how to make Gour weep or smile. Do not know what there is in you for which Gour weeps. I want that very thing and want to weep. You know what that object is and he knows it also to whom you disclose it. I want it let me know it and I shall be satisfied. By sobbing laughing and dancing I want to be gratified. Will you grant my request? One of the names of the sought for object is Premā because you possess it I want to learn it from you that is why Rādhā is my Master of Premā. Kindly teach me. I am very unfortunate leaving Premā I am learning Kāmā (worldly desires). Leaving gold I have been thirsting for glass. Premā and Kāmā differ vastly. Love devoid of all consciousness of self is Premā. Krishna submits only to that Premā and is a debtor of Premā. His object in becoming Gour was to clear his

debt of Prema. Love, with full consciousness of self, is Kama. From Kama, proceed worldly pleasures, pains, prosperity, adversity, griefs and distresses. Prema makes the timid bold, the bold timid. Prema converts males into females and females into males, is capable of bringing the dead back to life, and of rendering the living lifeless. As you are aware of that Prema I have sought refuge under you. Kindly initiate me, so that I may be fully gratified and may make my life a success. Pray, do not be stingy and artful. As being utterly selfless you have protected me, tried to place me in safety, have been affectionate and loving towards me—teach me to love without being selfish so that I may have a taste of such love and gratify myself. Do not be artful any longer. Hearing me perhaps you will wonder how you have been crafty. I can show it to you if you do not resent. Now see you have said, oppressed by the organs of sensation and perception as well as by strange passions you have not been able to think of the Lord of the heart. Say, if this is not craftiness? How else can the Lord of the heart be thought of? If, as you say, He can be reached by thoughts the Gopis never bestowed thoughts on Him. They were quite innocent of meditation or perseverance. The *Shastras* say—Gopis are not the lord of Yogis that they will ever remain absorbed in the meditation of your hallowed feet¹. Because, you know this simple method of adoration, you do not practice Yoga. Because you have shunned meditation and Yoga, Krishna has become your property. Now give up your trickery and make the

simple method known to me Just show me how you have brought Him under control Tell me how I shall be able to reach the unreachable To sweep in the hamlet of sweepers, is really my lot Do I go to sweep or learn sweeping? *Harris* (sweepers) have the primary right to do the sweeping I do not know the art, that is why I come to you Should you not ever be disposed favourably and teach me some day how to sweep? I shall be able to sweep my heart clean I do not come to benefit you I came for my own benefit Man is selfish, hence I have sought your help Show me how to be self less I shall surrender if you will grant me that treasure Let me gratify myself by once loving you without being selfish and make my life successful You will then become I and I you —then life mingling with life, will be one united whole and with such life I shall be fit to enter the kingdom of matter and spirit blended, and witnessing this unique union shall obtain the highest gratification Kindly show me the way to mingle life with life you are the sole teacher of this Dearer than life¹ it is true that Rama and Yudhishtira took Sita and Draupadi (their respective wives) with them in their exile Do you wish to hear why? Dearest, you are the root of all work Without you, success can never attend any work Observe my darling, their work was to relieve the earth of its burthen, which could not be effected without the aid of force, that is why they were accompanied by force or energy Would Ravana have died if Sita were not with Rama or would Durjadhana &c have lost their lives if Draupadi

render me so too. Do not brood much or be impatient. Do not forget to constantly say your prayer. Here in five days I am of five sorts. Matters which escaped memory when in your company are now being recollected. The most important of all is that you must not forget your prayer. never treat any one with severity, nor cause pain to any one with harsh words. Never show disrespect to your superiors. Try your best, to secure the benedictions of my mother by satisfying her with your services. Engage your whole mind and ardour to the worship of your Gurus' blessed feet. There is not the slightest distinction between Srikrishna and Gurudev. The two are one. Do not forget this. Try to be the favourite of all. Keep an eye on the children. offer my respectful salutations to mother. see that she does not feel for me. do not give her the least cause for uneasiness. bear it in mind that if my mother disappears from this world you will cease to see me too. mother's life is interwoven with mine. To-day I have said this. Bear it in mind and never take it as untrue. I need not write now on this subject. I am keeping well through your kindness.

YOLPS—

HARA

No 42

DEAREST TO MY HEART!

Of late I have received evidence of your clemency. Unless you are such the world would have been at an

end and not a single soul would have been alive. As you have kindly assumed a placid attitude, the vast sea is quite still and is without a wave. Being calm yourself, you have made me so, that is why I love you so much, and take so much indulgence. Now I pray that this clemency may be permanent and I may never be unworthy of your kindness. There are a very few lucky beings like myself. Just see, that to protect every being, there is a mother, but look at me, incapable as I am, the duty of protecting me has devolved upon so many mothers. Blessed I am and truly great is the clemency of the Receptacle of all clemencies. Wherever I am, the boundless affection and love of the Lord of the heart are, through your favour, visible. Only for your sake, your Krishna likes and loves me so much as you make yourself dearer and dearer to Him, He will love me the more and more simply because I belong to you. Therefore I say always pass your days meditating upon Him, His name and His love. Do not disturb your mind with other thoughts. Diving into the lake of His love, ever drink its sweetness, then even if you drink poison, you will not die, and poison will never be able to burn you. If however, unfortunate beings like myself plunging into the ocean of Premā, keep their mouths closed, the matter is different, they are always burning, where is the place for them to cool in? Do not think that I am writing what is not reasonable. Getting into the ocean of Krishna's love, can any one feel that he is burning? When its very sight cools down a million passions, can one feel any sort of pain coming in contact

with it? For instance, look at Jatila and Kutila (Jatila was Sri Radhika's mother in law and Kutila was the former's daughter) They had seen the lovely appearance of Sri Krishna still they smarted Chandra-bali made the lake of Prema her resort, still she was unable to cool herself so fully as did Srimati Devotees in the course of their advancement, often lose their footing and fall In the ocean of Prema myriads of venomous reptiles are to be seen If the waters of that deep are stirred with selfishness, those reptiles bite Those who keep their mouths closed and do not drink the nectar are sure to smart in pain, and they die So do not like me keep your mouth closed If through the merits of your austerities you have fallen into the cooling ocean drink freely and you will be devoid of fear Let these words pass they are stale and may not be agreeable to you for after a hot dish of *pitta*, cold rice can never be taken with relish Tender my respectful salutations to my worshipful mother and tell her not to be uneasy about me even for an instant For those who have received her benedictions there should be no cares When she herself is free from anxiety we are so too If the roots of a tree are full of sap the fruits undoubtedly will be luscious so let her always rejoice Serve her unremittingly All your desires will be gratified if she looks on you with favour Adieu Do as you like You are all well

YOURS—
HARA

Pagal Haranath

PART II.

“PAGAL HARANATH.”

OR १

THE WONDERFUL LETTERS OF SREE HARANATH THAKUR

Part II.



PREFACE

The second part of the book is published by the grace of Guru, Krishna and the Vaishnavas, and we hope that it will be dearly prized by all. Sweet things are sweet only when they are tasted, their taste need not be explained to any body. These letters of Thakur are full of Krishna's love (*Prema*) and will undoubtedly give pleasure to one going through them. Talk of Krishna sounds equally sweet from all lips, when, however the Lord's praise (*Harinam*) is sung by a saint (*Sadhu*) it acts like a miracle, even the obdurate melts at the sight of a saint. I have seen it with my own eyes how some of the greatest sinners have been enchanted like charmed snakes, on hearing Hari Katha (discourses on Hari) from the saints. This transcendental power fully manifests itself in all these letters of Thakur. Many sinners have by virtue of this power abandoned their evil ways, and, by recounting the Lord's name, have been transformed into Holy Sages of the Golden age (*Rishis of Satyayuga*). Several of those

who knew no other objects of pleasure than wine and women, have taken refuge under the healthy atmosphere of our Nitai-like Thakur, and these very men, having cast off the spell of wealth and women, which are like cups full of poison, are now tasting the sweet nectar of *Harinam*, and are fulfilling the duties of their age in the services of *Sadhus* and *Vaishnavas*, aspiring after Heaven. Readers ! Consider, none likes to take on his shoulders the burden of a sinner's vices. It has been my lot to see many *Sadhus*, (which perhaps few may say) but all of them warmly welcome the virtuous, and none the vicious. I have come across several great men (*mahapurushas*) brilliant like the sun, and resplendent like *Brahma*, but they never even like to see the faces of sinners, far less to liberate them. All are desirous of doing good to those who are truthful and who have subdued the passions. Sinners like overselves shall have no shelter under their feet. But the nature of this great man (*mahatma*), whose charming letters are published, is quite different. He is possessed of unlimited powers, and unbounded mercy. He says, "Let all else embrace the virtuous, *I will* carry the burden of sinners on my shoulders, tell all the sinners on earth to take refuge without conceit under the feet of my Nitai and chant the name of Hari, and I will go to Hell with the burden of their sins on my shoulders, for Hell has no dread for me. Brother Atal ! Having you all in my mind, I look fearlessly at *Kala* (Time), and even *Mahakala* (The great Destroyer). He has taken this task upon himself, and has been fulfilling it. He has not stopped simply

by advising people to recount the name of Hari but to enable them to taste the sweetness of that name has infused that unattainable *Prema* and *Bhakti* (Love and Devotion) the great force which even the gods *Brahma* and *Siva* covet into the hearts of the greatest of sinners thereby making them feel its suavity and power of intoxication Those who never even by mistake uttered Hari's name are recounting it by lacs to day, and mad with love are singing the same in accompaniment of music (*Hari Sankirtan*) They are realising the truth of what the *Srimat Bhagabat* says in

एव व्रत स्रग्मिभामकीर्त्तय
जातानुरागो द्रुतचित्त उच्यते ।
हृद्यत्यथो रीदिति रीतिगाय
बहुन्मादवद्भवति लोकाभात ।

That is when His devotees (*Bhaktas*) chant their dear Hari's name then hearts melt in love and like mad men who have lost all control over their hearts they at times laugh and cry swoon and dance Just as Gour and Nitai (Lords Gouranga and Nityananda of Nadia the Incarnations of God) saved Jagai and Madhai (two notorious sinners) before so has our Thakur saved and is saving many a soul Every body knows that there is no dearth of sinners like Jagai and Madhai in the Railway and Police Departments. The temptation of wealth and women is very great in these services and it is not an easy thing to get over it So in the *Geeta* VII 14 Sri Krishna says unto Arjuna,

देवीक्षेया गुणमयो मम माया दुरन्तया ।

मामेव ये प्रवदन्ते मायामेताम तरस्वित ।

गीता ८—१४ ।

"Thus Divine Maya (Illusion) of mine is made up of attributes and is hard to pierce. Those who come to me cross over that *maya*. But such are the mercy and miraculous power of our Thakur that many tender youths have by taking shelter under his feet, overcome these attractions and are drinking the sweet nectar of Harinam. Those who only the other day were in the habit of staring at women in station platforms and ladies compartments are now after seeing if any Vaisnava get down from a train and be in need of their services. Just fancy then how great is the power of our Thakur. Those who are naturally good may improve very easily but for the notorious old sinners there is no other way than to take shelter under a kind hearted great soul like our Thakur. One may commit any amount of sin but if he takes his refuge without conceit we can proudly say that he will surely derive consolation his heart will be filled with the joy of worshipping Krishna and no wicked things of this world will be able to attract him. The hair of his body will stand on end in uttering the name Gouranga and tears will flow in taking Hari's name. The object of his life will be fulfilled by his perception of this strange sentiment. Another characteristic of our Thakur is that he particularly attracted by those who are without conceit the humble the ignorant the women

and the *Sudras* (that lowest class of Hindus) Their faith being firmer, he is more merciful to them This is one of the signs of the great Lord Chaitanya said to *Sanatan* (one of his *Bhaktas*), "God shows more mercy to the humble, for, the aristocrat, the learned and the wealthy are full of vanity."

Any one wishing to follow Thakur's instructions can easily do so We may serve in an office, or do anything we like, there is time enough for us to take to a good way, and utter *Harinam* in bed By taking the name 'Hare Krishna' regularly for some time, we are sure to get His Grace very soon In *Srimat-Bhagabat*, *Brahma* said to *Srikrishna*,

ज्ञाने प्रयासमुदयास्य नमन्त एव,
 लोबन्ति मुक्तुं खरिता भवदीपमार्गम् ।
 स्थानस्थिता द्युतिगता तनुवाट् प्रदीपि
 ये प्रायघोऽजितजितोऽप्यसि तैस्त्रिषोक्तवाम् ।

'O Lord' those who bow unto you abandoning their desire of acquiring knowledge, and listen to your praises from the lips of *Sadhus*, and live a noble life in body, mind, and words, can very easily get you, though you are unattainable to the three worlds (the universe) 'Holiness, or unholiness need not be considered in taking His name Take it whenever you have leisure If any one, afflicted with sins, and having none to look to for help, wishes to give up his animal propensities and be a man, he has better humbly seek refuge under the feet of our Thakur and his desires will soon be fulfilled *Harinam* cannot produce

any effect without good men's graces. So it is said in Sri Chaitanya Charitamrita Madhya Lila Chapter 22 —

“No faith in any action can arise without the mercy of the sages, not to speak of faith in Krishna. Even worldliness cannot be shaken off.”

The world is enveloped in vice, and most people turn away from God. We have fallen on such times that it is very difficult even to earn our livelihood in honest ways. Even the virtuous have to suffer in these days. There is no other way to self advancement save *Harinam*. The majority of gentlemen are in our plight and serve in some office or other. It is altogether impracticable for them to be sanctified by putting off unclean clothes, and with flowers and sandal in their hands to practice Japa (the silent recital of the Lord's Holy Name) Aradhana (Prayer) Yoga (concentration) the Tantras (a class of sacred books) and the Mantras (religious formulas)

उद्धारोद्ये —

हरेर्नाम हरेर्नाम हरेर्नामैव केवळम् ।।

कच्चो नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ।

There is no other way of salvation in the Kali Yuga save the taking of Hari's name.

But without the graces of the great, the sweet melody of Harinam cannot be realised by perusing only heaps of books. None save a good spiritual preceptor can show you that Sat Chit Anandamaya Bhagawan (i.e. God one that is that perceives and is full of bliss)

It is said in Sri Chaitanya Charitamrita Madhya Lila Chapter 22 If any ones worldliness is about to vanish by some stroke of fortune his yearning after Krishna arises through association with *Sadhus* If Krishna shows His mercy to any fortunate being He teaches him as his preceptor intuitively from within If reverence for devotion in Krishna results from contact with *Sadhus* it ripens into *Prema* (Love) and worldliness forsakes him

High minded *Sadhus* there are many but it does not fall to the lot of every body to have refuge under their feet neither do they afford such shelter indiscriminately to all Many can do good to the good all want good disciples It is therefore that I say that he who can embrace the sinners and give them *Prema* and *Bhakti* is really like *Nitai* a great man merciful and possessed of extraordinary powers His power and mercy cannot be described in words but can be felt only by those who receive his graces

There is a couplet of Sri Narotham Thakur to the following effect — Even the *Devas* have no power to know a *Vaishnava* far less have I, a child of little understanding as I am None can feel the powers of the Lord and his votaries unless they reveal themselves It is said in *Srimat Bhagabat* —

तथापि त देव षडानुजडयं
प्रसादलशानमसीत एव हि ।
जानाति तत्त भगवन्महिम्नो
न चान्य एकोऽपि चिर विचिन्तन ।

O Lord ! although Thy Glory is fully manifest on the face of this earth yet, they alone can have some idea of that Glory, who have been favoured with even an atom of mercy of Thy lotus feet and, those who are not so can never get it, though freed from worldly desires they may seek it for ever '

As the poor alone are first attended to in a charitable hospital, so does our Thakur show greater mercy to the humble sinners. The condition of a man who gets the real graces of our Thakur is just the same as that of a woman who being captivated at the sight of a handsome youth has offered her whole heart unto him. I know not what force he instils in his letters that he charms every one to whom he writes. Whether at home or out of doors he never uses expressions other than sweet. His words are besmeared with nectar as it were. We are not saying all these, being blinded with love and devotion for him. Whether in domestic duties or in his dealings with superiors whether in worldly affairs or in his rules of conduct, we have not been able to find any fault. All those who live at the place where he resides have been fascinated by his virtues. He accords the same kind treatment to his devotees. Like an affectionate mother pardoning a thousand faults of his little child he forgives many a wrong of his devotees. Charmed with his powers many persons haughty like the venomous cobra have become the humblest of the humble. At times he makes his devotees feel that he watches their actions. One of his votaries named Jayanti Prasad used to weed out the small grass of the yard while walking there and taking

Krishna's name every morning. Then Thakur wrote to him 'Do not spoil nature's beauty for nothing, do only so much as is necessary.' Another disciple of his, Anukul by name, drank a glass or two of water by mistake without taking the Lord's name and Thakur wrote to him in his very next letter, 'Don't you put anything in the mouth without taking the name of Nitya.' A gentleman addicted to wine gave it up under pressure. But he could not do so for good, and as he secretly drank it one day, Thakur wrote to him, 'Why have you again brought in your foe, whom you drove out before?' Thus does he make many a soul perceive in diverse ways that he is watching their doings.

His love and affection for his devotees are greater than those for his wife, children and relatives. He takes all pains for his devotees, warns them of any danger ahead, and saves them. But he does not take so much trouble for his wife and children.

Those who possess faith perceive by virtue of it such acts of mercy of their *Guru* (Preceptor) and even a very few can realise this. That sinners like ourselves can see them is no ordinary act of his mercy. But I can very well say that he would surely show mercy to him who would take His name with a candid heart and without conceit. If any one, the vilest of sinners though he may be, sincerely recounts the 'Hare-Krishna' having taken shelter under his feet, then he is sure to be very soon invested with a remarkable sweetness of disposition. As the virtue of touch stone can best be judged when it transforms iron into gold, so the extraordinary power of

our Thakur is felt only when he inculcates faith in Krishna into the stony heart of the vilest sinner. The only object of publishing this book is to reveal our Thakur to fallen creatures like ourselves. If even one of those for whom this is intended covets to have our Thakur's mercy, and acquires a taste in the sweet name of Hari, then only the object of my labours will be attained.—

HATHRAS JUNCTION,
 E. I. RAILWAY,
8th July, 1907

ATALBEHARI NANDI.

AN ACCOUNT OF NRISINHA BABU

Nrisinha Babu was particularly known to me As his son Anukul used to work at Hathras Junction he came here for a change He had travelled from one end of India to the other and had tried to mix with many *Sadhus* but failed to get just the thing that he wanted I advised him to take our Thakur's refuge but he did not believe me at first He was frank and intelligent and taking me at my word began recounting in the beads the name of Hari and our Thakur also began slowly to show his mercy to him He surrendered himself wholly unto the feet of our Thakur within two or three months He went on counting lacs of names and Thakur also fully showed his mercy One afternoon he loudly sang the Lord's Name and beckoning his wife near him showed her saying Just behold the ascetic Sri Gouranga Dev is loudly uttering the name of Hari with the shepherd boys Can't you see? He is just before us! He was not in the habit of loudly singing the Lord's praise but used always to recount His Name silently but he could not check himself at the sight of that unprecedented scene that day Thakur had long before given him a hint of this affair in one of his letters in these words Sir what's the use of talking? You will see everything with your eyes open! But to our regret he passed away before he could see Thakur He came here at the close of *Ashar* and expired in the beginning of *Falgun* In his last bed and in an almost unconscious state he took the Lord's Name and was

able to utter the words *Harē Krishna* in a sweet voice. Even when he was brought under the *Tulsi* (Basil) plant his fingers were through His Grace found to be moving by way of recounting His Name. *Thakur* wrote after his death *Nrisinga Babu* has shown how one should depart. *Thakur* had infused great force in him within this brief space of time. Nothing remains unattainable to one winning the favours of the great. Without the mercy of the high souled ones no faith in any action can arise far less can it arise in *Krishna* even worldliness cannot be shaken off.

SECOND SERIES OF LETTERS.

No 1

MY DEAR PURNA,

Your letter has given me much pleasure. My boy every body in this world is a debtor some contract large debts, some small this being the only difference. Repentance is the true atonement for bad deeds done it should however, be remembered that repentance for a second time after the first is not possible the action then gets into a habit and hence it is necessary to give up for ever the deed along with the repentance. My boy men have often to commit though against their will wrongs, if they get into evil company hence you shall have to shun such company once for all. Ever seek for good company nothing is denied or unattainable to the will, so I urge, attain or not, always desire for good company, and you shall see that Krishna whose will be ever done shall gratify your desire. You shall then be *Kaiser* in a moment and shall be for ever gratified. Know it for true that the gain which is dear even in Sri Krishna's company is very cheap in the company of *Sadhus*. It is Krishna who has bestowed this honour upon them. The *Sadhus* have resigned every thing to the feet of Krishna, and hence it is that also Krishna has enhanced their honour to this extent. So I say make the association and the tending of *Sadhus* the

principal aim of your life. If you have no money to spare try to do good to others as far as practicable with your body (physical labour) and sweet words. In this make no mistake, never attempt or think of causing pain to any one. Try to shake evil thoughts completely off your mind. Evil thoughts are more mighty than evil deeds, and therefore *Raj yoga* is more praise worthy than *Hata yoga*. One is thought the other is deed. Thought is so powerful that it can create non-existent things can show invisible things and can catch that which cannot be caught. Hence you should polish your thoughts well. Thoughts well polished, the light as of lightning will flash ablaze in deep dark room then there remains nothing unknown, and every thing shall be clear and visible to you as if in a mirror. Then you shall be gratified having possessed full happiness. Parents should be worshipped as God incarnate, and then may be attained the kindness of the all merciful Hari. How can he who knows not how to take care of his parents his begetter possibly serve God establishing parental relations with him? Don't you know that Charity begins at home and so does every thing? If you are not attentive now, then you shall have to spell wrongly ever after like a negligent student, so you should try to learn your first lessons with considerable attention. To serve your parents is your first lesson. If you do not pay heed to this you shall have to remain careless ever afterwards, and passing the final examination will become a matter of great difficulty. You should serve and revere your

parents like gods incarnate. If any one wishes to see the gods in flesh and blood, with the eyes of his material body, let him look at his parents. No one can entertain the wish to be a graduate unless he passes the Entrance Examination so unless one goes through his Entrance Examination by the serving of parents his desire to continue in the college is but a madman's whim. As parents are objects of worship so wife is the object of love and affection. Let none be deceived like ourselves by supposing wife to be a mere playmate. She is called *Śakti* (force or energy) simply because in many things of this world we wanting strength of our own can only work being powerful in her company. She is *Sahādharmī* because she helps us in religious acts she is *Jyā* because she holds my successor in her womb and hence it is that wife is our chief help mate in every state of life—in religion in wealth in desire and liberation. She will lead us to hell if we so will it and she it is also who shows us the path to heaven. She also can indicate to us the path to renunciation and liberation and therefore we ought never to cherish the idea of disrespecting her. Forget not to show due respects to every woman in this world. Like state officers some of whom are arresting and some passing orders of execution or release they are performing their respective missions. Those who wish to slide down to hell, they conduct thither with the greatest pleasure in the guise of loose women *Rākshasīs* or *Pisāchīs* and again it is they who are sustaining our lives with their own blood and leading us to the path of liberation.

So never show disrespect to wife, whatever she might be. It is women who, standing at the gates of egress and ingress, conduct us to our wished for destinations. They know all games, never try to beat them in any game. If through Krishna's grace you are happy, I am very happy also. Never forget Krishna's name. This is the chief *mantra* (form of prayer) there is no other expedient than *mantra*. Do not forget this while at rest or in sleep. Do not enter into the question of cleanliness or uncleanness when taking name, which is ever holy, and all unholiness flees at a distance from him who takes His name.

YOURS—

HARA

No 2

DEAR BROTHER HEM (HEM CHANDRA GHOSE)

After an age I have received your letter to day. I am very glad to hear that you have sanctified yourself by a visit to Sri Brindaban. Unfortunate as I am it has never been my lot to see Brindaban. To spend the rest of your life in joy make the name of the sovereign of Broj your shelter. No name sweeter than Krishna's can be had in the universe. Name is the chief reservoir of all energies. Do not forget the name. You have spent the most part of your life in the trivial pleasures of the world, why any further? Leaving these aside it is now necessary to be ready for the life to come, by taking shelter under the really

to check the flow of the streams under the first process is also impossible. The other process is in fact not the stopping of the natural flow of the river. It would suffice, however, if rivers taking their source from the ocean could be prevented from getting merged in it again. This is called turning the tide back. This cannot be effected except with the aid of the melody proceeding from the Flute-holder's flute. *Jumna runs an upward course directly she hears Sri Krishna's flute.* Such a course saves her from destruction. Natural as this is, it is applicable to all created beings. They have been called into existence by the vast ocean like Prakriti and they naturally advance towards her. Prakriti is ever restless, this is her natural law and force. For this reason, brother, how can beings remain at rest? O, great are you Prakriti, really great! With your smiles and tears are mingled the smiles and tears of all objects conscious or unconscious, in the vast universe! Blessed are your strength and action! Brother Atal the only way of escaping the hands of this shoreless ocean is the strain of Sri Krishna's flute, which renders inert and motionless even Prakriti herself. Bowing therefore, at the feet of Prakriti, the original cause of creation, ought we not to try and turn our ears to the music of the Pipes? The flute, that is always playing, and which the Gopis (milk maids of Brindaban) are always hearing to their hearts' delight is never at rest, and is heard by none except them. Joydeva, listening to the melody himself, has written —

“Uttering your name and signalling to you, the flute is being played softly”

Brother, the melody of that flute does never stop Surrendering yourself entirely to this Prakṛiti you may hear it. Will that day ever be the lot? Will you the playful rambles of Braja be favourably inclined? Brother, never wilfully stir up this vast ocean In the slightest commotion of the waters of the deep fleets disappear like straw Myriads of beings run to destruction with the slightest agitation of this oceanlike Prakṛiti Krishna preserve us. Prakṛiti! show your favour Would that I may go through the game to play which I have plunged into the dreadful and bottomless ocean Brother Bhagaban! you know well that is why Ramanand submitted to Lord Gauranga —

Who can retain the balance of his mind in your game of illusion? It is very difficult to maintain equilibrium in this ocean of Prakṛiti By meekly submitting to Prakṛiti and by constantly seeking the grace of her leader and the Lord of the Universe a safe footing might perchance be had In whatever form whether as beast bird worm or fly Prakṛiti is manifest we must look at her with an eye of veneration Brother Bhagaban Brother Bandapadhyaya are not the two things, viz. to think of remaining still in this vast ocean and to entertain the idea of living comfortably well covered in cotton wool saturated with ghee within blazing fire almost the same? Truly great is your power O Prakṛiti! Fully realizing this Joydeva has said —

As *maja* forges fetters for tying one to the attractions of the world so the enemy of Kansa Sri Krishna

knowing that Radha's love for Him excelled that of other Gopis and was thus capable of fettering Him, became attached to her, abandoning the rest'

The Gita also says —“Purusha seated in Prakriti, uses the attributes born of Prakriti (Besant)

What then of others? When Para Brahma himself, full of consciousness and joy, getting into the sea of Prakriti, appears to flounder so much, we are but vile as ashes” “Let us therefore look at this vast Prakriti always with fear and reverence Through the grace of Prakriti we may perchance one day behold the supreme Lord P ay that we may not be deceived by regarding that force as my daughter, my wife my sister” Prakriti in every form is adorable Brother Bhagaban, I am floating in boundless joy to hear that through the grace of Radha Rani the signs of Bhakti and Prema have appeared in you Blessed are you, and you have also made us so Brother Bhagaban tender my respectful salutations to my mother Tell her not to shake me off her feet The extremities of the feet are the only safe resort Would that such a stronghold will place me above frown or favour! Offer my respects to mother and gladden me by communicating the news of her complete recovery Mr and Mrs Bandapadhya, please accept my salutations Great are you You have no equal Kindly remember me Do not forget me because I am extremely poor Tender my love to Nabakumar, offer my heart's affection to Sari, tell her that I myself am longing to see her, everything, however, depends on time Desires are fulfilled in time

Desire for any object should not be entertained. Desires forge fetters, but desires regarding Krishna cause liberation. Encourage Sarin to advance further and further and to keep an eye on me.

1.4 * Brother Bhagaban, this time your letter came dipped in indescribable delightfulness, which again being highly exhilarating, enlivened my life and soul. I am constantly thinking of embracing your sacred person in order to purify my unholy body. If luckily a cloud appeared under adverse influences it is fast moving away. Oh Brother Bhagaban, why do those who have objects to love, run from pillar to post? Countless fresh and diverse waves are daily agitating the heart and filling it with conceptions new and various. Brother why does the desire to see and show remains unsatisfied? Is your flute player so very fond of enjoying the pain of separation? He does not stay near himself nor does he allow me to stay near him. Brother, is it because I am a sinner? Then how have I mixed with you? Brother tell your dark gold (Krishna) not to regard your unfortunate brother any more as a stranger. Beg of you to consider me as one of yours. As you kindly take me for a kin tell your Banka (Krishna who prefers always to place the back of His right foot on His left foot and stand with His head slightly inclined to the left) to count me as one of His servants and thus to crown my life with success. I am totally unworthy, you are all my hopes. If through your help and merits I attain my object I shall consider my life a success. Brother, shall that day ever come? Am I

destined for such a day? "When will my lady friend Sudevi &c? You know it? Brother Bhagaban, there is no question that an alteration takes place by a dip in Radha Kunda no ordinary alteration, what is unattainable by endless austerities can be had by a single bath in Radha Kunda. Do you not remember brother your chief actor of a deep dark colour, being unable to bear the pain of separation from Radha plunged into Radha Kunda and coming out of the water after a while found that the inky colour of his body had turned into a golden hue? This enabled him to appear before Srimati (Radha) in the guise of a lady from a distant country. When by a dip in Radha Kunda you Krishna was able to exchange His Dark colour for a golden one what wonder then that your mind should attain purity and germinate holy conceptions? When by simply touching the waters of Radha Kunda Lord Gauranga lost His consciousness in the excess of joy it is not at all surprising that by bathing in it you derive endless pleasure. The very recollection of Radha Kunda violently agitates mind and heart and makes the hairs of the body stand erect. Who knows what the effects are of a bath therein? Brother Hari you are blessed for you are the constant companion of Him who rambles about Radha Kunda. Unlucky as I am, what shall I understand of Radha Kunda? Why your mind does not feel inclined towards the Lord's name or to the recitation of sacred books, even after a bath in Radha Kunda you alone can say. Why are you asking me brother? I am totally ignorant and giddy with

vanity Is it right, that an ignorant creature like me should be asked such a question? You know your own sport and He, who is yours, also knows In Govinda charita in Bhaktomal is the following song —“O, my mind be engaged in the service of the sheltering feet of Nanda's boy to hear, sing, and remember His praise,—to serve and tend His feet,—to adore Sri Radha's companions and to surrender body and soul to Him,—are what Govinda Das desires for, etc”

Perhaps that is why your mind does not want to be confined to the recitation of the name and to the reading of sacred books When a child grows up can it depend solely on mother's milk? Or does it? With change of diet inclinations of the mind also change Perhaps such a change has come over you Brother Hari, Atal, my soul, and respected Bandapadhya, please note that Srimati first heard the strains of the flute, then Krishna's name, then she saw His graceful figure and finally attained the highest bliss by feeling His touch When she heard His name did she care much for the melody of the flute? When she saw His handsome features could name alone fully gratify her? Then again when she felt the pleasure of His touch could she remain satisfied by simply meditating upon His graceful person? It is said in Charitamrita as well as in Bibarta Bilash —‘Gopis (milk maids) are not the Lord of the Yagis, will they get contentment by meditation of your lotus feet?’ When they have touched Him why should they remain satisfied with mere contemplation? Perhaps such is your condition now Brother, do allure me by showing me

now and then the path so that I may not remain a piece of iron for ever. Do not take name for name's sake, bear in mind that it is His name. If scriptures should be read must not they be read with thoughts uppermost in the mind that they contain His praises? If it is necessary to hear words which are very dear to the heart they should be heard in private. Note it brother, that before a marriage, when it is talked about the name of the affianced husband gives pleasure, after marriage when the married couple happen to meet the wife thinks of her husband's features and gets great pleasure in secretly taking his name and talking of his virtues. When intimacy first springs up she derives great pleasure to hear unobserved others talking of her husband. Then when intimacy deepens such conduct does not continue to be so very interesting even if it does it is because of its relation to the object of her endearment. Though it cannot be done away with at first it gradually diminishes and finally disappears altogether as love rises in scale. Let all this go. There is no end to a mad man's freaks. It is impossible to count the waves of this sea. If He ever brings us that day we shall all dive in that sea and enjoy the pleasure. I say this much however do not forsake me because I am unfortunate. Think of me at intervals.

YOURS—

HARA

BROTHER HARI, (HARIDAS MUKHAI ADHYA)

You have thought of me after a long time I thought that you have borne me in mind Do you find time to think of others? "A single moon dissipates darkness What do you mean by writing in this way? Because you are worthy, either through kindness or by force, Krishna, attracting you from a distance, has appointed you watch of Braja. What greater luck can be thought of? The only means of escaping the hands of a foe if such foe be weak, is either to destroy him or to bring him under control, and if he be strong, to flee from him Besides these two, I cannot think of a third expedient. Therefore, if any one desires to remain safe from danger from an enemy he must absolutely sever all connections with him physically, mentally and verbally If any one wishes to escape the hands of either passion or anger or of any other foe, he should be careful not even to cast a glance at his dominion Personal efforts end here. Over and above this it is necessary to seek the merciful Krishna's refuge and always to pray for His protection Hearing Krishna's name all enemies flee at a distance, for they all have dread for Him Therefore if any one wishes to be safe from the hands of these irresistible foes he must, at all times, remain animated with Krishna's name, and he will be devoid of all fears When these inveterate foes will see you well armed, they will spontaneously seek your shelter The power of the Lord's name is capable of accomplishing every thing, for this it is said in Bhagabata —

"The Kaliyuga, being an ocean of faults, has one great quality, namely, the recitation of Lord Sri Krishna's name, by which final liberation is attained"

Therefore there is not a second formidable weapon like this. Constant absorption in name grants relief from all fears. For this Lord Sri Chaitanya taught (1) mercy to all beings, (2) acquiring a taste for name and (3) service of Vaishnavas.

It is the duty of all to follow these teachings to the best of their abilities. First, by showing mercy to all beings, one acquires a taste for the Lord's name, and by continuing to take name the kindness of the great is acquired, which is of far greater value than the mercy of Sri Krishna himself. Attaining to Krishna one gets liberation, but getting the favours of a devotee of Krishna one gets Krishna himself. Hence the company of a devotee of Krishna is of much greater value than the company of Krishna. Therefore always remain drowned in name. Without trying to judge the results of taking name, remain immersed in it day and night, and you will ever be happy and contented. Do not forget your unfortunate

HARA

MY DEAR UPEN BABU, *

I have received the utmost possible pleasure from your letter dipped in love. My conception is that Krishna is very merciful. He takes special interest in protecting those who seek his shelter. Through His kindness you will make gradual improvement, and physically you will by degrees be fit for work again. Seek His protection unconditionally. You are aware that the devas (gods) are all partial to anyone of the three *gunas* (attributes forms of Prakriti, namely, Sattya, Raja and Tama), some have to be propitiated with the help of the Sattya, some with the Raja and some with the Tama guna. The union and disunion of the *gunas* produce the physical body, therefore if one works with a view to the accomplishment of an object according to the *guna* preponderating in his constitution he is sure to attain success quickly. The physical body again depends on the food taken, therefore the body partakes of the quality inherent therein. Hence at the outset the body should be regarded as the fundamental basis of all exertions towards the attainment of an object, and it is necessary to be very particular about diet. Please note why during the course of illness and convalescence competent physicians prescribe low diet for patients: such diet keeps the body healthy and generates the Sattya *guna* (excellent property) and it is not perhaps too much to say that that *guna* is the only expedient for preserving the body. For this reason our *Sashtras* call Vishnu in whom Sattya *guna*

preponderates largely, The Presever Opposed to this guna is *Tama Guna*, the cause of destruction and for this reason, Siva, the very incarnation of Tamaguna is called the Lord of destroyers For this I say, Sir, that in order to keep the body free from disease it is particularly necessary to have only good food, all impure or Tamasic food should be avoided without the least hesitation Fruits, roots and vegetables constitute the Sattik diet Meat, fish, intoxicants onions garlics &c., are counted amongst Tamasic food If you want to keep your body in a healthy condition try first to regulate your diet It would be a very good thing if you could avoid invitations at dinners for some time Take milk and ghee in ample quantities Avoid meat and fish diet altogether even the very desire for them Amongst fruits, Bael is the best of Sattik fruits For this reason, the God possessing the largest preponderance of Tama guna has made the foot of the bael tree his only resort Because the leaves the bark the flowers and the fruits of the Bael tree have each the power of destroying Tama guna Siva is fond of them all Whenever you get a Bael fruit eat it The juice of the leaves has no sweetness, mix it with a little candy before taking it if you find this rather cooling, substitute salt for sugar This will gradually restore your health When by this means your body fully partakes of the Sattya guna, your mind will cease to be troubled with bad thoughts then you will, with the aid of the sweet name of Krishna, be able to make your present and future lives a grand success

Sir, there is no other efficacious expedient than Krishna's name. His name can afford all sorts of contentments and bring all manners of success and thus fully gratify the devotee. By the Rajasik and Tamasic methods of austerities, many persons may attain success, but the Raja and Tama gunas never die out; of this you can have endless evidence. Scarcely were there persons more successful than Ravana, Kumbhakarna and Kansa, but in spite of their vast acquirements they never hesitated to measure strength with their tutelary deity. This is Tama. Therefore engage in the service of the Lord with the aid of Sattya guna and you will attain purity and happiness. Krishna's name produces pure Sattya guna, the fruit of which is Bhakti (devotedness). Bhakti produces Prema (love) by which the Lord of love (Hari) is reached. If you say you are a Sakta (devotee of force or energy) by heritage, how can you take to a new path? In answer I will cite the instances of Pralhadh, Dhruva and Bidura, besides, I will point out to you a daily occurrence. Girls as a matter of course, remain under the guidance of their parents, but as they grow up they come under the control of their husbands. So long as they are ignorant little children, they prefer to remain with their mothers, after that, they can not bear to be separated from their husbands for an instant. With a view not to cause the slightest inconvenience to her husband, a wife would not care to cast glance on her mother though she might be troubled with a thousand cares, a wife who behaves differently is detested as a harlot. The condition of all

beings is just the same so long as they do not open their eyes they cry for the Protection of their mother, but directly they come to know their Lord they forget all that Krishna is the sole Lord of the universe Like a faithful wife be happy by obtaining the protection of that Lord in thoughts body and words In this respect I am utterly blind I have simply said what I have heard from eminent persons like yourself Even the penniless talk of millions of gold though they have not actually seen such treasure themselves Hearing those who have seen they venture to make a suggestion that a lakh of rupees will fill such a room or a million would occupy so much space Like such penniless people I have merely heard from you that Krishnas name is the mine of all pleasures I say as I have heard There are many big merchants dealing in these commodities You may be able to verify these statements personally with their help what with me is a mere conjecture will appear as living realities to them From Radha (Radha Bullab Seal) you will get numerous clues to these matters All the materials for captivating Hari are with him take them Another request like a newly married girl entering the initial stage of love keep your head well covered with veil otherwise by revealing your face to this or that person you will run the risk of being called shameless For this perhaps sages have repeatedly said do not disclose the manner of your religious service in uncongenial atmosphere Sir it is therefore my earnest prayer that whatever you do do it in privacy Thus if you choose to give up meat diet while

sitting at table pretend to retch such food out, after doing so for a day or two, say that meat diet altogether disagrees with you. It is necessary to have recourse to all such tricks in order to overcome obstacles in the way of advancement, otherwise many impediments and much trouble will be met with. To adore Hari in the midst of worldliness one requires a good deal of skill to help him. So much however would not be necessary in the absence of worldliness. The parts enacted in Braja show clearly how Hari can be adored even within the whirl of a busy worldly life and that is why so much ingenuity would seem to be apparent to the ordinary vision. So by taking these inconsistent expressions as the ravings of a mad man you will do me a great service. Regard mother as a living deity. Daily drink the water with which you wash her feet. If she is satisfied with you your way to success will be quite easy, Mother is a living goddess,

YOURS—

HARA

No 37

MY MOST AFFECTIONATE MOTHER

(TO SRIMATI KRISHNA KAMINI DAS)

Mother I have received your letter steeped in affection. If a mother bows to her son, the latter becomes a sinner. Why then have you bowed to me? When a child teases its mother, the latter under great annoyance

offers to bow to the child and thus wilfully covers it with sin. Mother, I therefore apprehend very much, that I have somehow sinned against you since you have written to me in this way. However, mother, do not again make me a sinner by saluting me in future. I am a child in your lap. Because, I happen to be a Brahman in name, you have perhaps treated me thus. What is a Brahman before mother? Krishna is the Lord of the Universe. When he incarnated in a cowherd's house as Nityananda, Yasoda never bowed to him, why then mother, have you saluted me? Have you then no love for me? Well, then I will really weep. I have already said that I am a child very much given to weeping. If you dress me up as a Brahman I shall not be able freely to get on your knees for milk. For I may then feel that I am a Brahman. I pray, mother, that you will forbear to set me up as a Brahman. I am outside caste limits. I am worse than a *Chandal* (a man of the lowest caste). Being unable to secure a full meal any where, I have approached you. Gopal's mother has plenty of milk, with a desire to drink freely I have come to you do not disappoint me. I am excessively hungry. One, who can dance with heavy articles attached to the feet, is a good dancer. The mother who can rear up a crying child, is a good mother. Hearing that you are Gopal's mother, I have approached you, do not turn me out disappointed. As I have come, calling you my mother, take me up on your knees as your child. I derive much comfort in calling you my mother. Do not mind me or make a sinner

Cannot a child be had without bearing it in the womb? How could Yasoda become Krishna's mother, without giving birth to Him? Caress me as your own child. Perhaps because I am so very bad, you have said you are a bad mother. Where can a good mother be found by a bad child? I rejoice in having a bad mother. But you must not appear before me in the garb of a poor mother though you may do so before other people. To me, mother, you are queen of queens. It would have been far better, if instead of greeting me on the Vijaya Dashami Day (a day of general rejoicings for Hindu when Ravana was killed by Rama) you had lavished kisses on my face.

Mother who is so lucky as I am? Wherever I turn my eyes I see your features, that bright dark complexion middle stature and long drawn eyes full of affection always appear before my eyes and fill me with joy. Only two days ago, sitting on your knees how much I played with smiles on my lips with the pendant locks brushing my face! Only he who enjoyed the pleasure can know it. Mother at times your dark eyes frightened me occasionally I took courage to smile. Mother who knows what is there in your eyes? I have now become your favourite child. True mother I have no caste, Gour has deprived me of it. I am devoid of caste family disposition shame and fear. I am stark mad. I was so even when in a Calcutta college. After college hours when everybody had left I was to be found at my seat like one in sleep. Coming to close the class rooms the *Chaprassis* used to ask me why I was there still,

No 9

BROTHER SUDHI

I have received your letter and post card along with one from Bhusan. Tell him that a career, commenced in misery, generally terminates in happiness. I notice this in his married life. Tell him not to be uselessly occupied with trifling matters. His wife's disposition is very sweet. She is bashful and is possessed of self respect. She dreads much to fall in with his unreasonable wishes and gets ashamed, nothing more. Brother Sudhi, wife is not a play thing. Her name is Sahadharmini (helper in matters religious), females are true representatives of Lachmi (goddess of wealth). Slighting them in any way one is apt to lose his good luck. They are the life of the universe and the receptacle of *Bhakti* and *Prema*. Ill used they present their hideous aspect as dreadful *Kali Pishachis* and *Rakshasis*, and destroy all. Loose women reflect their all destroying form in miniature. In the vast ocean like fair sex, precious gems are to be found. Clever men of refined tastes fishing up such gems ever spend their days in contentment, while weak and despicable men, blinded and excited with passion plunge into the ocean only to efface their existence in oo time, deal with great caution, with this awful force. Never look at females, with eyes of passion. Brahma Vishnu and Mahadeva are combined in a female. To insult a female, is to covet instant destruction. History, ancient and modern, will show this to you. Draupadi's disgrace was the cause of the destruction of the Kauravas (King Durjadhan

and his brothers) Sita's dishonour culminated in the total annihilation of the race of Rakshasas (Ravana and his relations and followers) Helen's disgrace brought about Troy's ruin, and the indignities offered to Sarajini ended the reign of the Mussalmans in India. Such glaring instances can be find in almost every house, you will not have to go far to seek for them. Where females are not honoured peace and contentment quickly depart therefrom. However, all I care to tell you is do not be deceived by taking your wife for a toy. Unless you are careful from now, you will have to repent hereafter when life will look dreadful and blank, hence guard against being deceived foolishly. Do not try to train your wife in the fashion of Europeans or Brahmas. In a Hindu family a Hindu wife is an object of endearment. I have neither power nor inclination to tell much in this respect. Do not distress me by asking such knotty questions as you have put and never expect me to answer them ignorant as I am. The childish attitude which you have assumed towards your wife makes me apprehend that you will be deceived. Be careful from this moment. Train her after the pattern of a good wife. Bear in mind that fidelity to husband is a female's beauty. It matters not at all if her features are handsome or not she must be full of good qualities she must be implicitly obedient to sorrowing mother and other elders and a helpmate to her husband through good and evil. Such is wife or *Sahadharmini*. Lots of wives can be had pleasant to the eyes but it is hard to get wives after the heart. Do not forget your

duty and never forget the sweet name of Krishna an unparalleled charm

YOURS—

HARA

No 10

To

The daughter of Babu Jogesh Chandra Bandopadhyaya.
MY AFFECTIONATE MOTHER,

You are keeping quiet after receiving my letter Shall I call you mother Rakshasi (demoness) or mother Shasti, the devourer of children ? Mother Shasti, as you are, I am your son Bhima of iron you will not be able to devour me, but will simply hurt your teeth Your son is in great joy, do not be uneasy for him Being a naughty boy he may do just as he pleases, do not mind him Enter the world smilingly and playfully, with thoughts fixed on Krishna's blessed feet You may forget every thing, but do not forget Krishna Do not approach such work, the execution of which will make you repent afterwards Proceed smilingly, as you have come to smile Do such work the recollection of which will make your mind happy for such is good work The remembrance of action which sends a thrill of horror through the frame, is sinful action, hence, proceed cautiously, that you may not trip and fall Great a sinner as I am, see that none may detest you as the mother of such a sinner, see that every one is pleased

with your work. A tender plant will turn whichever way it is turned. The path which you will now choose will be easy for you to follow. At this stage people can shape their future sphere of action good or bad as they choose. Better to be a little careful now. Do such work as you can make a display of without fear or shame. Your husband should be regarded as the best of Gods. His parents are your parents. The mother who bore you in her womb and the father who begot you have given you away in marriage. They have no further right or claim upon you having given you away. If either of your parents erroneously advances such a claim that parent commits a sin. Regard your father in law and mother in law as living god and goddess. You will never have to suffer any pain if they bless you heartily but if they are displeased with you you will not get pleasure even in Vaikuntha (Kingdom of Vishnu where tear is unknown). Bear in mind the words of your mad son. Do not forget him. I am in great joy. Do not be uneasy on my account. Do not play day and night or read bad books. Never join in bad conversation or do an evil deed. Never allow others to do it.

YOURS—

HARA

BROTHER RABHA!

Your letter has brought heaven in my hands, as it were. True it is, brother, that the world may last for ever but surely what we call ours will never endure. It is very certain that honour wealth wife children and relatives are never ours for ever. It is true that you are thinking as your own for a while a hired house or a garden but if you think over a little you will find that as soon as the term will be over they will become another man's property. The garden and the house will remain the same as before only you will cease to be their owner. So I say why be so anxious for transitory objects? You may be master of lacs and crores of rupees but you are entitled to so much only as you fill your stomach with —the rest only be heaped up in a place. I am very happy that you have understood my words. Always take care of Hari's name the property you hold in perpetuity. To increase it do lend it on interest and by helping the needy with it be happy yourself and make them also happy. Try to give this name unto all at the cost of being beaten by them and suffering all the indignities at their hands. Do not show much anxiety for anything of this world. Try to drive out of your mind talks good or bad. As honour given by man is no honour at all so too is disgrace offered likewise. Do not take anything much to heart. Remain blessed and merry in your own ecstasy.

I remain

YOUR BROTHER

HARA

(women) are the root-force of everything, they have a sort of monopoly over Krishna, they can give Krishna to whomsoever they like. You will find a couplet (*śloka*) beginning with "राधाया भवत्य वित्तजग्नौ" &c, in *Sri Chaitanya Charitāmṛita*, Part II, chapter 8. Just refer to it once, and ponder over it, continually for 3 or 4 months and you will find its significance. Think a little, and you will see how this fine palace of the universe is being adorned, and who are adorning it. Instead of furnishing it yourself, help those who are doing it, and then you will gradually be initiated into the work and be yourself able to do it to a certain extent. You will then, be in a position slowly to decorate it yourself with fresh crimson paint. Working as a labourer under a mason you will gradually learn his work, and then you will be gratified. Rather be happy at the sight of wild birds, than by seeing them confined in cages. Try to look at birds and not to catch them. He, who catches birds has got only the bird he has caught, but he who catches them not, can claim all birds as his. Those already caught are enough do not try to catch more rather try to set them free. If you are not inclined to release them yourself keep the doors open, they would go or stay as they like. I have written in a craze do not ask me anything about it. I have talked like a mad man and cannot myself understand my words, ponder and it will all be plain to you. You need not refer it to any body. Boy Jatin, with you all, the whole world seems Brindaban to me. May Krishna keep you in eternal peace! This is my only prayer to

Him. Methinks there is nothing else for us to do than to bend our heads and take refuge under His feet. Boy, the manner in which you write takes my life out of me. There is not so much sorrowing in the kingdom of my Krishna, nothing but joy in that kingdom of delight, so take the name of Krishna and pass your days in happiness. When we have got all that we wanted from Him why should we keep silent? When we have seen that we would get everything that we would want from Him why should we be anxious? And why should we be passing our days in sorrow? But we should all bear this in mind that we do not beg of Him a pebble for a jewel. After asking one or two mundane objects from Him we ought to believe that we would get everything that we would beg of Him. It is only to get confidence that you should ask one or two things from Him but after that do not ask for any more objects of the earth. Do not ask anything save love and devotion (*Prema* and *Bhakti*) from Him. As you proceed to ask love from Him you have to face some reverses at first. If you recede you are nowhere advance and the laurel is yours. As a babe is duped by being given the moon in the sky so will He offer you what are mere toys when you ask *Prema* from Him, but do not be deceived. Boy there is no fear. Do not brood over the past be unmindful of the future. Be always taking the *sweet name* with a heart free from all cares and you will get everything. Rather there is no harm in forgetting Krishna but pray, do not forget His Name. Taking Name you have *Prema* and *Prema*

have leisure, seek solitude for your walks you will pick up all sorts of gems that lie about there. In solitary places alone, can the tree of *Premi* be found which yields fruits very sweet seek and you will get it. Do not shut up the passage of water, until the ground is well drenched. This current (of *Premi*) ceases in others company so shun it for some time and you will have your hearts desire else the ground will not be moist and there will be a quarrel instead. Until you learn to show mercy even after being beaten as occur first with trees and plants then with cats and dogs and other lower animals and lastly with human beings. Do not go it once to leap over a mountain then you are likely to fall down. Having myself broken my hands and legs I now and then remind you to be careful bear this in mind. Do not think for me remember I will not leave you all even if I leave this body so you need not be at all anxious. Do not forget the sweet Name of Krishna for the Name alone is the great Mantra (formula) and the great benefactor. I don't think there is anything greater than *Name*. Even the kings state is nothing to that of a beggar who gets two full meals a day.

YOURS AFFECTIONATELY—

HARA

No 15

BOY JATIN¹

That Hari alone who is within knows how glad I am to read your loving and affectionate note. There is

no language to express that joy even if there be any, man lacks the power to give vent to it. All of you are the sole objects of my worship and adoration when I have you all in my mind I forget the world, and think myself to be in *Brajamandal* (the land of Brja), and I see at each instance the delightful sports of *Lilamaya* (Krishna full of sports) and *Premamayi* (Radha, full of love). Boy to tell the truth you are my wealth my leader and my guide. There is no harm if a father, whose sons are great *Bhaktas* (devotees) be blind. Leading me by the hand and taking me in your arms, you will surely usher me in that longed for abode of happiness. Again my beloved mothers are my better helpers than you all. Who is more fortunate than I, boy? It is by having you all that I am not afraid of vice and virtue. It is owing to you that I have such power respect and veneration. Else a heretic as I am none would have even uttered my name. Boy have you now realised my actual position? You are my only support should you slight me in the least I should fall into the abyss. So do I often tell you to hold fast with great care and with all your heart to the asylum that you have got. See that you do not miss your goal and thrust me in great danger. That asylum of yours is 'Benign Hari's Name'. No foe, whatever can put you to trouble in this invulnerable fort of yours. He who resides in this fort can live happy and unconcerned. There is no need of entertaining powerful guards charioteers and captains in the shape of meditation retention and stoicism for the strength and protection of the

occupants of this fort for the *Chakra* (Discus) of *Chakrathuri* (Krishna the holder of discus) is very cautiously guarding the four sides of the fort—that *Chakra* at the sight of which from a distance such violent and powerful enemies as passion anger and the like seek refuge in flight in all directions. Therefore boy never forget the Name of Krishna which to a devotee is extremely sweet and to a foe harder than the thunderbolt. While eating or lying down playing dancing or singing always remember His Name and remind them of it that are your own. There is not the least doubt that depending on His Name fettered creatures will be liberated and will surely get Him whose Name they have been taking. As there is danger of the foot being slipped at every step in the practice of *Yoga* (concentration) and austerities the result is uncertain but there is not the slightest risk in taking shelter under His Name. Lord Sri Gouranga who is full of *Prema* is in the eyes of individuals the highest incarnation as he has shown them this infallible path. There is a distinction of nationalities in other paths. How vast is the difference between the Hindus Mahomedans Christians and others in the path of *Yoga* while in the path of Name unity and equality reign everywhere. The Hindus Mahomedans Christians and others are all chanting the Name of that All Merciful Lord in their own languages and in their respective national rosaries. Hence do I say that there is no other eternal sacred and universally approved path than this. So, remain absorbed in His Name with your hearts

delight, being oblivious of everything else. You might thereby keep yourself and those of your own in happiness. Hold fast and have a full faith, and you are sure to be above all cares. Another superiority of Name is that in practising austerities many supernatural powers come in by which individuals are infatuated and being oblivious of their own selves and of the Life of lives become intoxicated with pride. But, there is no such risk in Name, where with the acquisition of power, *Prema* develops and renders individuals humble and quiet. The result of austerities is something supernatural while that of Name is *Prema* and herein will you find the difference between the two. Do not discuss about it with others. If you would discuss at all do it in your own heart or with those that are dear to your heart and you will know every thing. As its subtle movement is not perceived by all so if you would talk of it with anybody and everybody you would get sorrow for delight passion (*krodha*) in place of *Prema* and doubt and disbelief instead of belief and in a moment you would lose the treasure you have earned after a long and hard struggle. So until you attain strength enough go on quietly and alone there is no fear after that. Like the spawn of the fish nourish it at first in shallow and steady water and then put it in the boisterous sea full of mischievous animals and it will move there fearlessly and grow day after day but if at the outset you put it into the sea it will be swallowed up by insignificant animals and then there will be no chance left of getting it back again. So you have to be very

careful at first. Secretly, convey your sorrows at the sight of others' miseries to that sorrow killer Hari but do not go openly to raise the degraded until you get strength, for then you will not succeed and may even get yourself hurt by a fall. Pray for the welfare of others, in your heart of hearts and the Lord will certainly fulfil your desires. Do not be unmindful of eternal joys and sorrows, for the attractions of earthly ones. Do not deprive your permanent house of its elegance for the sake of furnishing and taking care of your temporarily hired house. Do not miss that Eternal Bosom friend of yours in the company of office chums. Always bear this in mind that the earth is only a temporary place of occupation for you. Do not be sorry if other thoughts cross your mind when taking Name; there is not the least harm in that but set with solicitude in your heart while commencing it. No sort of impurity can affect you after you have engaged yourself in a certain ceremony with a strong resolution (*Sankalpa*) but only see that you are perfectly clean at the start. Make solicitude and her twin sister yearning your constant companions; they are the *Lalita* and *Bisakhi* (the two dearest companions of Sri Radhika) of my Brindaban and they are sole masters of leading to and from Krishna. Never forsake the company of these two. It is they that would take you by the hand to show you the *jugal milan* (the unique union of Radhika and Krishna) in the bower and it is they that taking your hands, would offer you as a new maid for the daily service of Radha Krishna. It is they that would dye

you in their own colours, like the Spanish fly, so, do not forget them. Carefully feed them with such diet as would nourish them best. If you cannot ascertain for yourself the food that nourishes and keeps them well, learn from those with whom they reside. Do not keep them in the scorching rays of the sun, for they would then wither. Ever keep them concealed under diverse covers. Have you not marked, how being always under cover the complexion of all other parts of the body remains fairer than that of the hands and face? This is why the people of cold countries are fairer than those of the tropics. So, try to keep them under cover, until their colour gets fast. Bashfulness alone is a woman's veil, without it her sweetness disappears. So, do not try to lift the veil from their faces for the indiscriminate gaze of all. Always take care not to let them touch the shadow of those who would cast lustful glances at them. I have not done wrong in having asked you to keep my mother (Jatin's wife) near you. All other places are to you just the same as Santipur. Having found no difference, I said so. It is a fact that by keeping the object of love at a distance, true love is developed and nourished but monotony in any matter is not desirable. An annual examination of a student, who has read all the year round, is the best test of his improvement or otherwise. To renunciate the object of enjoyment, having it by you, is 'real renunciation'. Renunciation in thought is incomplete and erroneous.

YOURS AFFECTIONATELY,—

HARA.

No. 16

HARAN CHUNDRA SEN¹

I am beside myself with joy on receipt of your letter. Father! As my health does not permit me to work any longer, I think, at times, of taking rest, but work does not leave me, for, I have been doing and have to do all this for the body, so, do not be anxious. Deprived of Krishna, the Life of my life, I have become gloomy and powerless. Why have I lost Him? I know not why I have no longer any taste for His Name. However, father, I have forgotten everything for you all, pray, you do not forget me now. Father, do not be very much attached to any thing of the earth. The more one loves the objects of this world, the more does he suffer. You will be deceived, if you desire for any other object save Krishna and His Name. Can one ever catch hold of a shadow? So do I say, father do not be greatly fond of mundane objects which are mere shadows. Never forsake the name of Krishna. As is the pleasure of the earth, so is its pain, momentary, being in their midst, you must not give up Krishna's name, that precious jewel and provision for all time to come. Take shelter under the blessed feet of Krishna in body, mind and words and make beneficence the vow of thy life. All other austerities and observances are of no avail whatever. Father, really there is no difference between Hell and Heaven, we see it only, through error. As woe is better than weal, so is Hell more an abode of pleasure to me than Heaven.

Oblivion makes Heaven, and recollection Hell, hence Hell is the better of the two Therefore, regardless of both, be merged in *Hari-Prema*, and you will have no fear The drunkard is devoid of both weal and woe. Please let me know the pleasure you have derived from your visit to Sridham Braja-mondol Unhappy as I am, it has not been my lot to see Brindaban !

YOURS—

HARA

No. 17.

MOST AFFECTIONATE COUPLE !

(HARAN CHANDRA SEN, AND HIS WIFE)

Who, save that all delightful Krishna, will understand how glad I am to read your loving letter Really you have been happy in getting a new life. When you have so much faith in Hari's Name, what have you to dread? Having you both, there is no dread for me too I may also have that Krishna Chandra's Grace through your mercy For a long time I have been eagerly looking for you, and am gratified to day I have got this day another family, full of love For, who will not be delighted to see a new flower in a new garden? Blessed and happy am I Father, I laughed to read a word or two in your letter You have written "*my Bhaktas*," (devotees)—Father, I have come to serve every one of this world, there is no second person on earth more abject than

myself It is I who am everybody's devotee, where are 'my devotees'? I am so very vile that great men like you love me, as they cannot but feel pity for me I am indebted to all, and have no means to give them something in return for their love How vast is the difference between them, rich in Krishna's Prema as they are, and myself, the meanest creature on earth, fettered and lost as I am! You alone are my pioneers and deliverers. Since you have once shown me kindness, forsake me not, and ever keep a merciful eye on me Father, you will surely be disappointed in wishing to have Krishna-Prema from me, like one begging a precious gem from the most indigent I am a great heretic Had I been simply a heretic, Nitai would have some day delivered me, but, a hypocrite as I am, there is no remedy for me. Pretending to take the Name of Hari, I really harbour evil thoughts and inclinations in my breast I have set the trap well for deluding people True, men are being deceived but my Nitai will not be so So, father, there is no remedy for me, but you are my only hope Seeing me go astray, do not look down upon me, but try to lead me to the right path I have none to call my own You alone are my father, my mother, and my dear ones So do I tell you in time, "Forget not to keep a merciful eye on me" I must say one word more to you, for, to whom else shall I do so? The words of a sinner like myself cannot reach the ears of Gour Nitai You have for ever been submitting them to the Lord's lotus feet. You are the pleaders of that Court, and for ever the

Lord's favourites. The Sen family is truly the Lord's own. Sivananda, Narahari and others are to my Mother and Gour dearer than their own lives. You also come of that family, and so, there is no reason why you should not speak for me in His Durbar. As you have strength I am looking to you for help please do not disappoint me. You alone are my power and intelligence. Speak to my mother to keep her affectionate and merciful eye on her naughty boy. Father, judges as you are you first examine the virtues and vices of your children and then love them but mothers never do so. Good or bad children are equally affectionate in the eyes of mothers. So do I expect the greatest indulgence from them. May I be blessed with their mercy for ever. Tell my mother to keep her kind and loving look on her vile impious son. Though I am not fit to pry for her love and mercy yet I dare do so as I know my mother's heart to be full of affection. I long to see the delightful form of my mother full of joy and I know not if ever that blessed day will be vouchsafed to me by Krishna. It matters not whether I see her or not that I may not be deprived of her love is all that I pray for unto Him. Tell my mother to accept me as her son. My Santipur parents have kindly given me another set of parents. I am for ever grateful to them and will be so all the greater.

Further, this world is but an inn—a traveller's resting place for the night. You stop here till the break of dawn then you go elsewhere, and so on you have to quit one place after another. So it is proper

that without being wholly absorbed in the attractions of your present life you should take it as a mere abode for travellers. No one has been nor will ever be able to take away the things that are kept arranged here at whatever price purchased or with whatever care secured. But there is one object which no body cares to accept as it is distasteful at first but if once acquired by any one it will follow him after death and bring blessings in its wake. It is the Name of Hari. People in the midst of all sorts of fascinations shudder as the Name reaches their ears and fly far away. For such is the charm of the Name that at the very sound of it transient worldly happiness flies at a distance and being deprived of earthly pleasures individuals are submerged in eternal spiritual happiness. So do I say father consider not the happiness of this earth as permanent. Forget not to take the sweet Name of Hari. Put this gem not on your neck alone but put it on others as well and go to the Kingdom of Prema all dressed in one uniform. I am ready to carry the burden of your sins. Place all your loads on my head and go to Brindaban the kingdom of Prema with the Name of Hari on your lips and mad with Hari Prema, and I will be happy to see it from a distance. May Krishna grant me to witness that auspicious day. May I see all take the name of Hari. I rather when He has shown His mercy to you do not forget Him but remember Him every now and then.

YOURS—

HARA

UPENDRA NATH GHOSH¹

As it affords you pain, in whatever form I choose to address you, I do not use any particular form to-day. Please do not take it amiss. I was really sorry to go through your letter, and prayed to the Lord to keep me always in the right path. I have indeed been able to deceive men but that Nitynanda (who is full of Prema) will not be deceived. He wants sixteen annas of ones heart (i.e. the whole of it) but I have got seventeen annas of it on debit side. I have nothing at credit, all I have is only your good wishes. Nitai is yours, you are his most favourite ones² so my earnest appeal to you all is to speak for me to that kind Nitai, he would not be able to override your words, and would surely show mercy to this vile creature. I have heard it said, and I know it from the bottom of my heart that without Prema that Thakur of Prema cannot be attained. My Nitai is full of Prema, he is Prema incarnate, as it were and the chief Dispenser of Prema. So if you would attain dear Gour, forget not to take refuge under Nitai's feet. Nitai is very merciful. Speak to him for me and ask him not to hate me fallen as I am. I have not a single farthing for my provision so I am a beggar at your door, please do not disappoint me. Do not dupe by showing a mirror to one who covets the moon, and by offering a pebble to one who seeks a jewel. To my great misfortune none believes me if I state my actual condition. My position has been just the

same as that of a rich man's son, reduced to poverty by having spoilt his wealth in debauchery, when none likes to believe in his indigence and thus causes him intense grief. True I am the son of a great man (Mahapurusha), and born of the Supreme Force (Mahasakti), but myself I am more wicked in soul than even Ravana or Hiranya Kasipu. But to my grief, none likes to believe it. I am waiting and will continue to wait with this hope, pray, do not turn away your eyes from me. I tell you what I heard from a Sadhu. 'There is no other great religious formula (Mahamantra) and sovereign remedy (Mahaushadhi) than the sweet name of Krishna. By virtue of this Name individuals learn to undervalue Siva's state (Sivattwa), and hold command even over Death the Great destroyer, (Mahakala) and, defying time (Kala) remain equally happy in this world and the next. Even worldly cares cannot approach where the sound of the Name is heard not to speak of ills of the flesh. To one absorbed in Krishna's Name mere bodily illness dare not come. No disease can approach one, who bows before the Tulsi plant, rubs over his body a bit of earth underneath it every morning and evening and pours water at its root every day after bath. No sooner does one forget His Name than Maya (illusion) overtakes him and her followers come with all sorts of maladies and oppress the slave of Maya in infinite ways. There is no Maya where there is Krishna's Name so not even the shadow of misery can appear there.' I submit, therefore that every one should seek Krishna's shelter

in body, mind and words and take refuge under His Name I say all these, though they are well known to you, so please do not take them amiss

YOURS—

HARA

No 19

BROTHER I (UPENDRANATH GHOSE)

I am very glad to go through your letter to-day, but pained at the same time to hear of your recent illness. However, let me know how you are keeping now. Do not take the end of your present life to be merely to eat and clothe yourself and to be emmersed in pleasure and pain. The duty of individuals is to take the name of *Krishna* to show mercy to others to fulfil the wants of the needy, and to alleviate the sufferings of the distressed. But for these acts there would have been no difference between a man and a lower animal. One should lay to his heart these concomitants of *Hari Prema* (Love for God) till he is wholly lost in it. Loving them with a whole heart *Hari Prema* comes and then there is no need of looking after them separately. Getting the bridegroom himself none tends his party, nor gets time to do so. So take particular care of them till you are mad with *Prema* never fritter away the rest of your days by shirking them. Until marriage even the dog of the bridegroom's household has to be fondled and caressed. As after marriage you may sever all connections with others but ought not to

quarrel with the bridegroom's parents on the other hand, have to humour them for ever, so forsake not the name of Krishna ever after you have acquired *Krishna Prem* (Love for the Lord). Name is both the father and mother of 'Prem' from Name alone can be had 'Prem' and from 'Prem' comes Hari of 'Prem' (Hari full of Love). So do I say you may forsake everything but do not forget His Name. I cannot say if there be any other way so easy (especially in this Kali Yuga or Dark Age) as the Name to attain Him. To the wicked and the distressed the name of Krishna is more an object of endearment than Krishna Himself, for, they cannot attain Him. The name of Krishna is reigning on earth to afford them peace. So do I only pray unto the All merciful Lord that the beneficial name of Krishna may ever remain in glory and that all the wicked and the distressed of this world may by its contact forget their sins and troubles and attain peace. When the name is here why this anxiety of the sinners and the troubled? Why should the thirsty who have the holy *Ganga* (Ganges) running by them die of thirst? So do I say brother let those that are troubled as I am come and let all of us together chant Hari's Name loudly and thus for ever pacify our souls. The happiness that there is in Name has no like of it even in final emancipation (*Mukti*). Name has no parallel it is very sweet—very sweet. He who wishes to understand it hath better taste it it cannot be explained. The sweetness of Name is like its own sweetness it cannot be

compared to anything else May none ever forsake such a sweet Name As life is uncertain, existing to-day it may vanish to-morrow, all should take shelter under His Name. May all, with hearts unconcerned, take Hari's Name, after laying the burden of their sins on my head! As the spot, where dirty objects are deposited, is necessarily dirty, so, where would you get a place more fit than the top of my head to throw the burden of your sins? If you be happy, I shall be happy too, even in hell So my prayer unto His mercy is that He may keep you happy

YOURS—

HARA

No 20

BROTHER UPEN.

Do not put me to shame by writing to me thus I am a vile sinner, look at me as I am I am just the reverse of what you see me through love's glasses As it is not very difficult to lead a blind man astray, so, no great exertion is necessary to deceive a man Man is deceived no doubt, but my Nitai never It is quite a different thing that can attract Him it is not possessed by every body He alone feels himself blessed to whom it is kindly given by Nitai, and then he binds Nitai Himself with the cord of Prema, that is given him. Such a tie is equally pleasant both to the binder and the bound The stronger and tighter the bond, the greater the pleasure. Just fancy then, brother, whether this

Adorn yourself all in a befitting manner to go to that Kingdom of my Nitu and all will have equal attention and pleasure. How many gems would you alone pick up in this inexhaustible mine? Show it to all let them take away as many gems as they can let none feel aggrieved and none breathe sighs of sorrow in any way. My Nitu is sitting with the doors of His treasury and any one who wishes can go there and take what he likes you and I have like honour there. As is the size of the vessel that one takes with him there so is the quantity that he can bring with him. There would be no occasion for bickering there that some has got more and some less. He can take as much as he likes there is none to prevent him. But it should be borne in mind that no pots are to be had there there is none to lend you one all have gone thither to loot. So you should remember that the bigger the vessel the larger the quantity of gems you can bring thence. Brother take all with you wherever they may be there is danger in delay. So you should not fritter away your time in any way by putting the matter off from day to day. For as ill luck would have it doors are being fixed to day one by one to the treasury which had not even an enclosure four hundred years ago nay not only are doors being fixed there but these are being closed one by one against those who are deemed unfit to enter it. So as the present state of things may not last a few days hence it is prudent to avoid delay. It would not do well to say now a days one should retire (from the world) to the forest after

fifty It should be done as soon as possible So do I say brother all in a body go on taking Hari's name you will soon reach Nityananda's Treasury and be gratified to have jewels after your heart Brother, it is a mad man who can understand another mad man's words and in his eyes alone they have some value Sentiments like these will not be of any use to philosophers and knowledge hunters (Jnanis) So I am afraid lest an intending purchaser of this merchandise of happiness be prevented by another and I have to take it back as I brought it If you would be mad brother mix with those that are so and enjoy eternal happiness in communion with them else like a sane man in the midst of lunatics you will be in danger and lose all you have and are expected to have A lunatic has not to work for his bread but gets it without the least effort though at times he has to suffer an abuse or a thrash There are some who feign madness to get food but once beaten they shake it off and imprisonment or some heavier punishment is their lot If one be uniformly mad all his life he has neither to suffer capital punishment nor to go to jail nor to labour otherwise he has to undergo a two fold or a three fold punishment So you should think twice before mixing in the company of lunatics Brother pray do not take amiss what I have said

YOURS—

HARA

No 21

MY DEAR UPEN,

I am very happy to hear that your wedding has passed off smoothly. Why are you so much pained? Is there any particular cause for your being so sorry for such a trifling matter? If there be the least truth in what you are sorry for you must be thankful that you have got an opportunity of correcting yourself. If it be false, you need not take any notice of it. A prudent man is never in the least disturbed by false words or false rumours. Should they even prove to be true they try to correct themselves rather than be sorry for them. Just see all men are not equally wise on earth. Had it been so everybody would have recognised that Supreme Ruler and taken refuge under Him when to protect the righteous He incarnates in human form and comes to play among us. This is a thing which can never be. Even the Lord Himself has opponents and detractors. If all were equally prudent there would have been one established religion and one fixed form of the Lord in this world. Everybody here thinks according to his own light and gives vent to his ideas when convenient. So it won't do to be astonished at such a petty affair. Prepare yourself to witness many more. Aspersions cast upon one's religious belief are no doubt extremely painful therefore it should be kept secret with great care, and should not be divulged before all manners of people. You need not at all worry yourself over this small matter, let the dead past bury its dead." You should ask for

forgiveness if you be really in fault. You have embraced, 'Vaishnavism'. Its first and foremost lesson is to be lowlier than the lowliest grass. If little things cause you so much pain you will never be able to endure troubles of far greater magnitude, and you will miss your aim. So I ask you not to bother your head over it. Knowing everything to be the dispensation of His Will, be a little patient, and take shelter under His Feet with a determined heart. Thus you will be happy and attain peace, honour or slur, profit or loss, will then fail to move you. "Forbearance" is the entire import of the Vaishnava Religion. It is its final instruction. Be in no way sorry, take not the sting of words to your heart. Keep within your ears vain words of one's mouth, let them have no access to your heart. But those coming from one's heart should be very carefully enshrined in your bosom. The Lord may do many things through you so do not take your life to be of so little value. Consider not this life as your own but protect it carefully as His. Never forget this. Taking the Lord's object as the Lord Himself protect it till He is seen. Never grudge to bestow the same degree of care on the Lord's object, as is done by a faithful wife on the smallest article of her husband abroad. Don't give this out to everybody, for then you will be laughed at. But be not afraid of telling it to those dear to your heart, for you will be very happy then. Give worldly love to 'friends of the world,' but cherish heart felt love for 'friends after the heart.' Those who have tasted the affection of the Lord of the Soul, and

rejoice to hear of Him, are 'real friends,' and those who merely sympathise with you in your worldly pleasure and pain are 'worldly friends' So take care not to give one's dues to another, for none will then be happy. Forget not Hari's name. Forget not also to mould after your heart your new companion—the companion of your life. Water mixes well with water, and fire with fire, but it is hard to mix water with fire, those that have tasted Krishna's Prema can however effect this. So both of you try to be of one element. Try to make your wife walk along the same path as you have taken. This is just the time to train her.

Wife is not a mere plaything, else, she would not have been styled '*Sahadharmini*' (one who aids the husband in his religious duties). It is true, the Shastras say, "one should take to wife to beget a *Putra* (son)," it does not follow therefore that all the offsprings of marriage are '*Putras*', only the first male child is '*Putra*, (one who saves his parents from entering the purgatory called '*Put*'), the rest are all born of passion. Therefore, wife is not meant for filling the house with children. Exercise great care and judgment from the very outset. Just bear in mind that, the larger the number of children, the greater the trouble. Try to adorn her with spiritual ornaments, instead of with mere jewellery, and train her up in that fashion. Don't make her the mother of her own children only, but train her to be the mother of all the world. Remember that, if the hearts of the tender sex get in any way hardened, they become

harder than *Bajra* (Indra's thunderbolt) A tender heart well fits a tender body It does not cost one much to make them mothers, for they are by birth so

YOURS—

HARA

No 22

DIAN UIFY,

I really love you for your letter Matrimonial alliance is not intended for self gratification Parents have to be served in various ways, but personal service becomes impossible at certain times and conditions, and so, a loving consort is necessary Do not fail, therefore, to make her, whom you have taken as your partner fully acquainted with her duties Do not be deceived by taking your wife to be a mere play thing The three virtues of creation, protection and destruction, are all centred in her People can buy whatever they like from this wonderful store house Just remember, fatal poison has sprung out of the self same ocean which has given birth to the moon and the gems (This has reference to the churning of ocean by the *Devas* and *Asuras* as related in the *Mahabharata*) When he has held before you both gem and poison, take whichever you choose It rests with you to make your wife a goddess or a demon Females stand in the position of mothers to all, and are to be adored as such Poison is also a gem, but only under certain circumstances Be Shiva yourself, then gods and demons will alike serve you Each action is followed

so long just dive into it now both of you together, and taste how sweet it is I only wish that you may remain immersed in everlasting joy, two souls being merged into one Your new life commences now, so, take yourself the sweet name of *Harī* with fresh ardour, and tell your life's companion to take it too. Proceed with due regard for your wife, don't be deceived by taking her to be a mere toy Throw yourself under the feet of that unique couple (Radha Krishna) from now, forget it not yourself nor let her do so May Krishna keep this happy day alive for ever How can you expect me to go there from this distance? But though I am here in body, I have in spirit enjoyed the pleasure of your company

YOURS—
HARA

No 24

MY DEAR RASIK (RASIK LAL DE)

Much of my happiness is due to my connection with you When I am remembered of you past recollections throng in my memory and upset me Brother need I tell you that the happiest moments in my life were those that I spent with you My heart always yearns for your company Can you tell me, brother why this is denied to me? Methinks the object of pleasure loses its charm by constant enjoyment, hence it is so ordained that love is always followed by separation Brother who knows what pleasure the Lord derives by arranging certain things in certain

places in a certain manner? who are we to say 'yes' or 'no' to it. It is improper and unbecoming for us to do anything else but to submit to the inevitable in every way and in every situation. It is He Himself who knows His Will. None should wish to be a thorn in His everlasting happiness for the sake of his own trivial joy. It is through error that people approach to trouble Him with prayers to give them this and that. Alas, brother, we do not know what to beg of Him. We do not know what invaluable gems are stored up in His treasury, so we come back from Him with mere toys in our hands. What can be more ridiculous than this? Being unable to comprehend, we are only duped by begging of the Lord of the Universe mere transient earthly pleasures. When we are quite in the dark about the gems of that unknown and unfathomable treasury, it is meet that we should pray unto Him to give us the best of the lot. Then we are sure to get *Prema* for this is the most invaluable of all His gems and He prizes it above all. So do I say brother let him not who wants *Krishna Prema* beg anything of Him. That Hari of *Prema* can't stand aloof from him who obtains *Prema*, and of His own accord presents Himself before him. As the snake prizes its gem more than its life, so does Krishna His *Prema*. It makes one mad to tell all these and upsets him

YOURS—

HARA.

No 25 :

DEAR DWIJENDRA NATH :

I have got both your letter and your wife's don't I now why your wife has blamed me, when enquire of you in all my letters Had she once see with her own eyes the number of letters I have to read and write every day she would rather have pity on me than take me to task Even in this old age, when my hands and feet have lost their former vigour, I cannot help writing so many letters However please tell your wife to excuse me for, I am ever guilty before them (the softer sex) Why would she always quarrel with me like a scurrilous sister in law (husband's sister)? True it is that I have not seen her with my eyes but there is a wider way of seeing Considering me as one of you do always keep a merciful eye on me I am very glad to hear that you are a little better May Krishna gradually take you to that realm of peace and may you be delighted to take His name with a tranquil heart Forget not the name yourself nor let your wife forget it Go on taking the name two souls being merged into one *Bel leaf Shrubat* (a preparation from leaves of the *Id* tree) will not prove so much efficacious for your mother a cup of *Bel leaf* tea morning and evening will do her much good But be it always remembered *Hari* is the sovereign remedy If in a dilapidated hut one passes his life with a pure heart and with devotion for *Hari* the hut itself becomes productive of more good than the palace of the King Then why are you afraid of your worn out hut? Make

it more happy than the palace. One passes by a marble built privy with his eyes and face wrapped up, but, is it not a fact that he feels himself blessed by bowing before a temple in ruins, and surrounded by wilderness? So you need not at all be anxious. Take shelter under the *Lotus Feet* of Krishna in body, mind and soul, and your body will be like a temple. For getting Hari, even a God's person is like hell. Love Hari, and love all that is His. To love Hari without loving His objects does not make love complete. So I think, an English lady once wrote to her lover, "If you love me, love my dog" So, if you would love Krishna, you must love the entire Universe, for it is His. Love this world and all its objects for Krishna's sake and not for their own. If one would attain everlasting peace, let him love with his whole heart Krishna's Name as a hidden treasure. Just as one does not like at all times to have a look at his secret wealth, lest others might see it, but does not at the same time cease to think of it even in sleep so, do love Krishna worship as a hidden treasure with all your heart and do not expose it to others, lest it be stolen. But when you have acquired much of this wealth (*i.e. Krishna Prema*) you can without the least fear keep it exposed to public view, like the royal treasury. You should conceal it till you are a true *Krishna Premak* (one full of *Krishna Prema*, or love for the Lord). Just as a lover though busy in diverse household affairs, cannot cast out of his mind his dear one's thoughts so do never forget beloved Krishna's Name in the bustle of this world. Mind that

devotee's faith, a little thought over this will convince you of the truth. Is the virtue mine? or does it belong to Atal, Radha &c.? They are able to make me, a worthless being, or even a lifeless being, look like a *Thakur* (master). The power is theirs, not mine. I dance in the way they make me dance, like a doll. I do not possess the power of appearing before all persons at all places, still those who wish it, do actually see me at any place they like. I am neither a physician, nor a doctor. I am not aware of the properties of a single medicine nor have I any wish to know them, yet people have got and are still getting rid of various grave maladies through their own exertions. The credit is theirs, not mine. Mark my words, when I must talk of myself or of matters concerning me I shall not be able to say anything beyond what I have now said. My friends will of course say differently. Hence what I say and what you may hear from others concerning myself must be altogether at variance. Doubts will arise in your mind if you hear from me that I am a hypocrite and a sinner, but what can I do? I am not myself aware of any good qualities in me. Whenever I think of the matter I cannot find anything in me which can be called good. On the contrary all that I find are bad. I tell every body to earnestly take Krishna's Name but if you ever witness my own condition you will hate me. I cannot persuade myself to take His Name even once a day. I tell others to do good to every body but the matter is quite different with respect to myself. I am destined to seek help from others and

not to help thy one. You will therefore never hear any thing else from me regarding myself, your strength is my strength. In fact you all are my prop sense and honour. I always pray for them. If you want to see me handsome be handsome yourself. An ugly object seen through a beautiful glass cover will also appear beautiful. I therefore pray to the All merciful to make you holy and handsome even if it were necessary to leave me unholy and ugly. Now I hope you have fully understood me. I am in your hand. I shall look as you will make me look. Bear this in mind.

Yours—

HARA

No 27 *

ATUL MI LIFE

Brother I regret very much on reading your letter that I have caused you pain. There is no cause of apprehension regarding my life. I have yet to live long but I have realized thus much that I am now a mere pensioner. I am one of those countless servants of the Lord who are passing their days without doing any work. I do not regret for this and it is not necessary for you also to be sorry. Of course I shall have to reside in Brindaban under your shelter. No part of my body has decayed. On the other hand it is daily attaining the condition of a vigorous child so do I say there is no cause for anxiety. I write so because I am obtaining my subsistence from the Lord without working for

Him The very thought makes me sorry * however do not be uneasy I am not going to die in a hurry but I feel that my life is barren of past joy my heart is not so buoyant now as it was in former days and I fail to realize the same amount of deliciousness in the Lord's Name as I want to do That is why at times I experience far greater horror than the horrors of death At one time I was really a great man deluded by their former experience a large number of helpless and destitute beings are flocking round me Having nothing in my possession I am not able to gratify their desires† I am not myself sorry for this but those who are coming home as supplicants are returning with sad hearts This is a real cause of pain However brother do not cast me off make me your own If you spurn me in my present condition you will cause me severe pain Bear this in mind Now I am a new man entering a new sphere of life Through you I am devoid of fear keep an eye upon me I am now in a helpless condition Service of man has no attractions for me now The Lord's will be done

Yours—

IIAKA

No 23

DEAR SISTER

Come after all ? Has not Rajani given you my letter after being greatly coaxed and cajoled ? Have you really done a good deed ? Where did you go to make your Ijya (worship) leaving Rajani at home ? This is called tying a knot in the cloth leaving the gold out I now

understand that those who live on the banks of the Ganga have no love for the Goddess. People who make holy places their residence cannot hope to be liberated. Where did you make your Pujā neglecting your Pujā at home? As in all Pujās Narayana is indispensable so in all your deeds grandson (Rajani) is indispensable. As all the deities are satisfied if Narayana is propitiated so if the husband is made contented nothing remains to be done. If however you ask why then Parvati goes to her father's residence, my answer is that she goes accompanied by her husband Siva. Be that as it may husband is all in all. Tell me if anything is presented to you by any one to whom will it belong? Of course the giver has no more right to it. Your husband has obtained you as a gift in marriage your body therefore belongs to him entirely. Take particular care of your body adorn it anoint it with *Santal paste* put on garlands &c simply because it is your husband's and not your own. Because you are my grandson's treasure it is necessary for you to serve his mother father and other superiors. If you neglect to do this you will be in fault.

YOURS—

HAPA

No 29

KIND SISTER

Your letter is really a lovely treasure. I pray that Krishna will ever keep you great in His love. If you wish it you may ask your Guru (dispeller of darkness) to initiate you in Krishna Mantra (form of prayer).

There is no harm in it. Krishna is the main support the life of the Universe and the beloved of the heart. To serve any other master leaving His service is indeed painful. Ask your family Guru to initiate you in Krishnaism. It will do you good. Leaving merciful Krishna, the loveliest of all whom would you adore? Do not harbour any doubts in your mind. Like *Prillid* of the race of demons say Hari and let me hear and shed tears of joy. Remain cheerful day and night by taking Hari's name, and make all others His *Bhaktas*. Hari is the main support the principal help escort and companion. Sister once say Hari forgetting self. They are blessed who utter the name of Hari also those who hear and see them. The *Bhaktas* of Hari sanctify the place over which they walk and the ancestors of those whom they favour are rendered holy. So do I say sister utter Hari's name. The *Bhaktas* of Hari know no danger and are ever happy. You are one of His principal *Bhaktas*. Where therefore, is the apprehension of evil for you? Teach your implacable enemies to take Hari's name. Like *Nitye* be kind even after being maltreated. Instil love into the hearts of those who do not ask for it. Do not hesitate. Do not feel hurt by rude words. Calmly endure and you will one day see that you have brought every one under control. Unmindful of anything else always think of the *lotus feet* of *Ridha Krishna*. Just look sister the water in a pitcher is liable to contamination. Even the water of a well or a tank is considered polluted if a living

creature loses its life therein by drowning. But the boundless ocean never gets polluted by coming in constant contact with myriads of afflicted sinners. Your mercy and love are boundless like the ocean. Afflicted sinners, like me, can well cool themselves in that ocean. For this reason I have obtained a nool in your pure heart. Now I pray you to paint me in your colour.

What do you want to learn? First learn to find out who you are, what your duties are, and what your mission is on earth which you have sanctified by your presence. When you have become cognizant of your duties, you will perceive that all the world are eagerly looking up to your face. The moment you will see those faces, your tender heart will melt and you will brush aside their miseries. You are the Guru of the Universe, the mother of the Universe, the receptacle of love and the main shelter of the seen and unseen worlds. Always think of your duties. If the child whom you are admonishing and nursing were not nourished affectionately by you, it would not have been possible for it to live to day even in any other world. The Universe is existing and will ever exist only through your kindness. The beautiful creation would have instantly disintegrated and disappeared from view if it were not for you. In order to explain your duties clearly, the Lord appeared on earth in the forms of *Kali*, *Tara*, *Savitri* and *Radha*, the original cause. Now work accordingly.

YOURS—

HARA

KIND SISTER,

Your affectionate letter wandered from place to place before it reached me. Do not get annoyed at what mother has told you. A mere trial. A mother never says any thing seriously. Aiyān's mother spoke to Srimati (Radhika) times out of number but she never talked to her seriously. These are all Krishna's plays. The sort of pleasure that you get in conversing privately with your aunt you will never experience in carrying on a conversation openly in the presence of other people. The joy felt in talking of Krishna in privacy can never be had if He is talked of in public. Do you not remember that you do not now realize the same amount of pleasure which you enjoyed when after marriage you used to meet your husband secretly covered with bashfulness? If mother allows you to have your own way then the uncommon pleasure of talking of Krishna under the cover of secrecy will altogether disappear. Conversation regarding Krishna would perhaps then be altogether uninteresting. Formerly grandson used to appear never and never to you every hour. To-day you will not at all miss him if you do not see him for days together. Do not be sorry but rather be glad at what mother says and then you will very quickly have by you the Soul of the Universe, Krishna. Your ardour and zeal will gradually be more and more steady and will ever keep you in bliss, you will then have attained the highest gratification. Is medicine ever pleasant to the

taste? Can disease be got rid of if medicine be not taken for its unpleasant taste? When swallowed it proves undoubtedly beneficial. Mother's requests should be regarded as medicine and should be complied with carefully, then you will find that all your wishes have been met. No mother can be cruel. It should be taken for granted that when mother tells you anything it is for your good. After obeying her, weigh her words carefully and silently and you will be able to understand what advancement you have made. You must be quite patient and composed if you wish to understand what Hari is. Those who are not patient can never hope to bring Krishna within their reach. He is more still than the perfectly still. Be quite placid and you will be able to see Him. Can the reflection of the moon be seen in troubled waters. Only in perfectly still water the moon's reflection is very clearly visible. If you have any wish to see the image of Krishna reflected in the waters of the Jumna do not be in the least impatient and your desires as well as mine will be fully gratified.

Do not be sorry if you do not get letters from me, for I have established a sort of telepathy between us, cannot you understand it? You think of me and of my words when you are at your meals and at rest and at times you take up an old letter to read it with your head resting on the pillow, and laugh and sob at intervals. Is not this the effect of telepathy? Often you think of coming to me on wings or to go to Sonamukhi to see your *Didi* (sister). Do not think that I have lost sight of you because I do not write to you

It is impossible to forget you the treasure of my grand son's heart. You have occupied his entire heart, how can it be possible for him to think of Hari? Whenever he thinks of taking His name your smiling face appears before his mind's eye and he loses aim what a trial!

YOURS—

HARA

ko 31

BROTHER RADHA

I have received your letter and I am sorry to hear that mother is not keeping well. Do not be uneasy. *In this world of illusion all are of the same stamp they are moving and will move on for ever under the same law see and enjoy the sight do not incline much to wards any particular object considering it is real.* Knowing you well I cannot say why I have written you thus. However do not mind me. It is difficult to understand the particular vein in which the mind of a mad man runs at a particular time. Always remain immersed in joy. Love all and the more you extend your circle of love the more will be your joy and you will pass your days like a Kaiser. The narrower it is drawn the harder and more merciless and joyless it becomes. The tree of love bears *Prema* as its fruit. Hindus Mussalmans and Christians have equal rights there without distinction. Do love therefore, there can be no real love unless one totally forgets self interest. When a mother espies her own child, she thinks of

nothing else for there is love in some measure' So long as you do not entirely offer yourself up for others, you will not understand what this love is and what sweetness lies therein Therefore it is said that love evinced by the Gopis of *Braya* is a pattern of such love. Their love was absolutely devoid of self interest. They sold their lives to promote each other's happiness Hence he who seeks *Prema* should first learn to love disinterestedly *Prema* can never bear the scent of selfishness which makes it wither Love to obtain *Prema* and with *Prema* you will be able to reach *Braya* of *Prema* No one can go there with a dry heart The all loving are the sovereign tenants and guards of that kingdom Unless one has attained the fullest measure of *Prema* he is not permitted to enter it or to stay there if through a fluke he happens to step therein Therefore make it a point to gather *Prema* wherever you chance to find it never minding the cost Daily intensify your desire for *Prema* and the only price with which that gem can be purchased is ardent desire Austerities entreaties &c are not accepted there as price of the gem no one cares to accept them or even to look at them Every article there is plain and pure, not adulterated Everything is complete in itself and is full of love In that kingdom meditation and perseverance have no value nor is there any need for them To fit out for such a place one must make himself quite plain no sort of adulteration will be of the least avail Lovely Brindaban is quite an unique kingdom The rules obtaining there are also not of the

ordinary type. This is difficult of demonstration. Larger desire and meditation gradually make this clear. This should not be talked of in undesirable places, If any one happens to talk of it he will not be believed but will be regarded as a lunatic. These words of a madman would be well understood by those who are themselves mad, and they would be delighted. Pulverised under the grind stone of discussion and deliberation its very existence would be effaced. Accomplishments and attainments are not endeared here but are flat and ineffective. Brother Radha you know everything, what shall I tell you? Always take Name and do not miss your point being frightened by the tumults of the world. Let things have their own course. Do not look at them run mad. Though I am inclined to tell many things, they have not found expression. If we meet again and there is an upheaval then I shall take you to the bottom and show what gems and joys are there.

YOURS—

HARA

No. 32

BROTHER RADHA

Your wire and two letters have made me very sorry. I have also heard from Kṛṣṭa and have written to him. First the cot (physique) is shaky again. It is stained by poverty none cares to inhabit therein suffering so much discomfort. If you say then why is

it still tenanted it is on account of the attractions of the place alone. Sri Krishna is ever present in Krishna's heart that is why it has become *Brindaban*, that is why *Jiva* (soul) is still lingering there enduring so much discomfort. If it were not a holy place it would have fled long since. Do not therefore feel sorry whether it remains or departs, there is gain either way gain if it goes gain also if it remains. It prefers however to stay for a while yet in its holy habitation to hear His Name sung and enjoy the pleasure. Do not be uneasy, Krishna will gratify your desires. Since the receipt of Krishna Lal's letter and your wire my mind has been in great trouble and I do not know if Sri Krishna will end it. Everything comes and goes at His will. He is all well. Brother why should those who have made His blessed feet their shelter, have any dread of going out or coming in? Gradually they will have better and better habitation to live in. They will never die. Sri Krishna has Himself said — *Arjuna pratigantih noma Bhakta pranishyati* none of His devotees die. If after the destruction of one dwelling one fails to get another or gets an inferior one he is said to be dead. But can those who get better dwellings and better neighbours and better companions be said to have died? He who once takes Krishna's Name never gets into evil company wherever he goes he enjoys the pleasure of residing with the servants of Krishna and is gratified. Is it not always desirable to have new and good associates? You are servants of Krishna. He feels very sorry to see your faces dry, so do I say always

ordinary type. This is difficult of demonstration. Eager desire and meditation gradually make this clear. This should not be talked of in undesirable places. If any one happens to talk of it, he will not be believed but will be regarded as a lunatic. These words of a madman would be well understood by those who are themselves mad, and they would be delighted. Pulverised under the grind stone of discussion and deliberation its very existence would be effaced. Accomplishments and attainments are not endeared here but are flat and ineffective. Brother Radha, you know everything what shall I tell you? Always take Name and do not miss your point being frightened by the tumults of the world. Let things have their own course. Do not look at them run mad. Though I am inclined to tell many things they have not found expression. If we meet again, and there is an upheaval then I shall take you to the bottom and show what gems and joys are there.

YOURS—

HARA

No 32

BROTHER RADHA

Your wire and two letters have made me very sorry. I have also heard from Krishta and have written to him. First the cot (physique) is shaky, again it is stained by poverty, none cares to inhabit therein suffering so much discomfort. If you say then why is

it still tenanted, it is on account of the attractions of the place alone. Sri Krishna is ever present in Krishna's heart that is why it has become *Brudilan*, that is why *Ji a* (soul) is still lingering there enduring so much discomfort. If it were not a holy place it would have fled long since. Do not therefore feel sorry whether it remains or departs there is gain either way gain if it goes gain also if it remains. It prefers however to stay for a while yet in its holy habitation to hear His Name sung and enjoy the pleasure. Do not be uneasy, Krishna will gratify your desires. Since the receipt of Krishna Lal letter and your wire my mind has been in great trouble and I do not know if Sri Krishna will end it. Everything come and goes at His will. He is all well. Brother, why should those who have made His blessed feet their shelter have any dread of going out or coming in? Gradually they will have better and better habitation to live in. They will never die. Sri Krishna has Himself said — *Arjuna pratigantviti nam Bhakta pramishyati* none of His devotees die. If after the destruction of one dwelling one fails to get another or gets an inferior one he is said to be dead. But can those who get better dwellings and better neighbours and better companions be said to have died? He who once takes Krishna's Name never gets into evil company wherever he goes he enjoys the pleasure of residing with the servants of Krishna and is gratified. Is it not always desirable to have new and good associates? You are servants of Krishna. He feels very sorry to see your faces dry, so do I say always

be cheerful and keep the treasure of your heart happy. Brother shortsighted people after witnessing *Braja Lila* (Sri Krishna's lovely sports in *Brindaban*) follow Him with their eyes to Mathura (to see His doings there). But those belonging to Braja ever witness the all joyful *Braja Lila*, they know not Mathur (what Sri Krishna did in Mathura) nor do they care to endure the pangs of separation (caused by His departure from *Brindaban*). They ever remain absorbed in the pleasures of *Maharasa* (grandest play of Sri Krishna with the maids of *Brindaban*) oblivious of their own existence. Do not therefore torment yourself by meditating on Sri Krishna's work in Mathura. Krishna is all *Prema*. His Kingdom is all *Prema* and His servants are all full of *Prema* sports and plays are of *Prema* nothing but *Prema* is obtainable there. *Prema* is food, drink and dress and it adorns the body. The only distinction noticeable is that *Prema* is manifested in different forms each being complete in itself. None is wanting in its own sphere of action. The flowers of each tree in His garden are of different colours and scent and are all contributing to the elegance of the garden where even the grass is cared for by the King and Queen. There all objects equally share their attention there is no difference in treatment all are equal and equally affording pleasure to Sri Krishna. Hence I say there is no cause for apprehension or uneasiness. Proceed on looking at things new and fresh and playing new games. Why should those who come to play ever get nervous? They are free and are guided by their own desires.

Because they enjoy its pleasure they are never tired of the play, leaving it and joining it again and again. Daily the same game does not afford pleasure, hence the devotees of Krishna do not ask for *Mukti* (liberation). *Mukti* is a monotonous sort of play and of a dull uniformity, Krishna's devotees do not want to play such a game. They are fond of games new and varied and play them at pleasure. For you there is no fear since you have embarked on the boat sit still for a while unmindful of the incidental trouble and you will very soon reach the Kingdom of *Prema* and forget your own individual existence in the crowd there in the fair of *Prema*. When once there do not forget to remember this hapless individual now and again. I am not fit to enter the boat hence I look up to you. The atmosphere surrounding me would capsize the boat. Here a song comes to my recollection you will perceive that the sentiments expressed therein are correct. The song is this — In this my favourite boat I do not allow any one who is not full of *Prema* none having *Prema* is permitted to enter it for it is sure to sink under the slightest weight. First EXAMINE your hearts then come and enter the boat if you are in possession of *Prema*. Persons dealing in this commodity are welcome to do so and they are quickly taken over to the other side. The boat floats over the billows of *Prema* approaches the shore seeing a lucky possessor of *Prema*. Those who do not dread the billows are sure to be carried to the other side. The words are as delightful as they are true. Therefore I fear very much lest by coming in contact

with me the boat sinks I have no funds kindly take me along with you. Once I had an opportunity and desire also of finding passage money but adverse winds blew away the clouds to quite a different quarter, clouds appeared and under the influence of ill luck quickly disappeared and in this bargain I was left lifeless. The saying "I was much better when I had not seen" has fitted me well. However when I hear you are happy all my troubles will end and I shall be very happy too. Lay all your burthen of misery on my head and with the help of leaky boats cross over joyfully and playfully to the other side. Let us see this and be happy.

YOURS—

HARA

No 33

ATAL MY LIFE

Various thoughts agitated my mind when I received your letter and the one from Khar Bahadur. Brother my play is at an end. I am now a pensioner of the Lord my words and recommendations are of no use now. If then you say why do people still come to me the answer is when I was in His service I was one of His best favourites. Remembering this people think I am still in the same condition. The Lord is still equally kind to me, but I have not the least concern with His internal affairs. I myself am at a distance from them but this does not matter at all. I have no wish to enjoy my

pension long. My mind is gradually losing its strength and my heart is becoming void of pleasure. This earth which once appeared to me more delightful than Indra's paradise has no charm for me now. The fault does not lie with the earth. The state of my sight in advanced age and the condition of my mind are accountable for this. The earth is the Lord's. It still is just the same as it was before the change has come over me only. However do not be sorry for me. Of late I am sorely troubled and I see nothing but void on all side. I see the fields of people rich in dark green ears of corn and I feel sad that my own field is overgrown with weeds only. This being so it has become a fit abode for dreadful wild animals. Truly brother I have been completely deceived. It is too late now. Baring your kindness there is nothing which I can call my own. I have lost everything and I am now a street beggar. Brother enjoying once the fullest regard of the Lord to be subjected afterwards to reproaches and dishonour is really very painful. I had thought that all my days would be equally pleasant and so I did not make the least provision for the future. It will not do at all now to shirk the result of my past action. The Lord still loves me as ever but my present companions from paltry motives of their own do not allow me to approach Him. They are deceiving me by telling me many things about Him. Brother though surprised and deceived I still can not understand my own good and utterly fail to retrace my steps so great is the influence of delusion. I fancy my game is up. One request

here when the moment arrives, remind me of His words and His love I hope still that if I can with a penitent heart confess my faults, He will love me the more dearly As He is full of love so He is full of mercy Brother, I can not contain myself when I think of His kindness For the holy He employs others to take care of them and to show them the way, but for sinners and the fallen He Himself does the needful The amount of indulgence which the fallen receive from Him cannot be expected in any other quarter However I fancy my life is fast approaching its full stop, do not be sorry for that Brother, when after finishing his work, one longs for well earned rest, do his people in any way feel sorry? Perhaps these words are not to your liking so I will not say anything more Be kind to me as one of your own proteges Tell *Shari* that the insane has again gone mad, and she must not take him at his words Though *Khepi* is keeping well she is not very happy Brawl has now usurped the place of peace. Sweets must now be kept at a distance from the tongue They will lose their sweetness directly they come in contact with it and will induce diarrhoea Perhaps thirst intensified gives greater pleasure than when it is quenched A pilgrim derives far greater pleasure when he starts on pilgrimage than when he arrives at the sacred spot Perhaps it affords much greater pleasure to see the grandure of a *Raja* (King) than to be a *Raja* However, Brother do not forget the sweet Name of Krishna because I have forgotten it Be a *Raja* yourself, give me only what

is necessary for my journey, and tell *Shari* to do so also. My balance sheet shows a deficit. This is a novel pleasure. I am quite happy. Is it not a relief to be able to move in the air now and then leaving the soil? I am doing so now.

YOURS—

HARA.

No 34

O, BROTHER, BARU HARAY CHANDRA SEN,

A Raja is a Raja's friend, a tenant is a tenant's friend, and a Sadhu is a Sadhu's. Such a sinner as I am would no doubt be a fit associate for you. A petty thief can have no fear or shame in disclosing his secrets to a veteran decoit. Come let me embrace you and tell you a word or two laying my heart bare. Because a thief cannot open his mind to any one and thus relieve himself he feels sorely distressed, but when luckily he finds another thief, he breathes sighs of relief. To day my condition is just the same. Thieves have ever a common fraternity. Why have you put me to shame by writing to me in the way you have done. My condition is more deplorable than yours. Yes, it is true I was once the beloved darling of my Lord. But the moment I longed for another Lord, being snared by recruiters I forfeited the attention and care of my own Lord. Now a street beggar, I am waiting my lot, and remembering my past good fortune I am more dead than alive. There is hardly another

unfortunate being like myself My experience is
 practical obtained through sufferings Therefore taking
 me at my words which are able to bear more crucial
 tests and are more uncontestable than the injunctions
 of the Shastras one should never even in the midst of
 deepest distress think of leaving his own Lord under
 the baneful influence of recruiters Ever adhere to
 Him to whom you have offered up your heart Two
 days sufferings will somehow end and thereafter you
 will spend your life in great bliss as the dear object
 of His affection else you will like me have to be a
 beggar in the streets True when I was faithful to my
 Lord whatever I told any one or whatever I thought
 of was fully obtained as from the fabulous tree yielding
 whatever fruit any one desires That day is gone
 When there was beauty it was not honoured or cared
 for Hence I am reduced to this condition who would
 now hear the faithful no one would care to cast a
 glance even if I wept sorrowfully Kindly forgive me,
 dependant upon others as I now am Do not despise
 me because I am fallen despise my work and be
 merciful to me Raise the fallen if you can In your
 company I can become pure therefore make me your
 companion but do not make my work your companion
 Despise sin but pity the sinner and do not despise him
 When I possessed everything like the Queen of Queens
 I gave whatever I was asked for without hesitation for
 I was not in want then To day I am a street beggar
 unable to satisfy every body Pray forgive me I am
 telling you one or two of the reasons why I was so in

days past in the hope that you also may, following my way be favoured by the Lord. I take it that even if a hundred prophets in one voice say anything it would be a hundred times less effective and less profitable than if a sinner tells his own story. This prompts me to tell openly the cause of my own advancement and fall, and I pray that every one should be cautious from what I am going to say. I do not know why in the early part of my life a strong tendency grew up within me for chanting Sri Krishna's name and I launched in the vast ocean without a pilot. At the start I met with petty obstacles which failed to turn me back. I proceeded on my course with vigour doubled. Gradually obstacles and dangers of far greater magnitude appeared to me as objects of great help and advantage. I now loved the Lord of my heart without knowing or recognizing Him. At the initial stage of my love I began to evince love for the earth and for all that it contains as belonging to my Lord. Knowing that snakes tigers mad elephants are all His I loved them and received love from them in return. I could not then realize whether I was dead or alive. Without food and rest and leaving aside all wordly pleasures and banishing even the very desire for such pleasures from my heart I enjoyed unbounded happiness. To day immersed in all sorts of enjoyments I utterly fail to taste even an infinitesimal fraction of my past joy. * An unchaste woman deeply fond of her lover forsakes her home and family in order to be always in his company but after a short while finds her self plunged in dire misery in place of pleasure

like you the darlings of their Lord and are mad after love should never miss an opportunity of mixing with them—and foregoing food and rest should stick to the place where the Lord's praise is sung and His virtues recited. So long as this love is not deepened, scrupulously avoid the company of other people. It is always necessary to remember, tell and hear His name. Either for your own sake or for the sake of the world the easily destructible objects of the earth should not be loved. It is necessary to be equally kind to every creature of the earth. Withdrawing your attention from all other objects fix it upon your Lord and remain firmly attached to Him. Unless the entire heart is given up *Prema* does not come without which Hari of *Prema* cannot be had. Of all expedients the principal and first in importance is Name. Taking His Name silently and singing His praise loudly are the stepping stones to *Prema*. Krishna will no doubt show mercy if his Name is taken forgetting every thing else. I say this from experiments made in my own life. What I was once is beyond the reach of imagination. Under the influence of Name I regained life after apparent death, defied that incurable and most fatal disease phthisis without care or treatment bitten by a deadly cobra and thrown in the way of a tiger. I escaped with life. Because I was dear to Srikrishna then all His creatures viewed me as a friend and loved me and that is why I am still alive. Trees and rocks have one day talked with me, I am still the same man, but my condition is different. I now pray that considering my case you will all take warning and be wise.

what shall I say of the pleasure which every one here present felt by seeing and partaking of the articles sent. The lichees mangoes and all other things have arrived all right. Yes mother I am with you you feed me daily why send again I cannot understand why you evince so much care and fondness for such an unfortunate being as I am. Why so much care and anxiety for the naughty child who has never ceased to trouble you. The *manthas* (sort of sweets) are really delightful. What shall I say of the *chandiapulis*? Your unbounded affection for all accounts for their uncommon deliciousness. Mother with the sweets I have received the cord for thy Gopal's legs. This frightens me and also tempts me. I have kept the string carefully locked in box. I will see it at intervals and try to give up wickedness that is why your Gopal sits quietly on your knees. You have brought Him under full control with threats and love. Mother do not tempt the cowboy with such delicacies. He will soon become troublesome. A cowboy is quite pleased with milk and curd.

Mother why are you bothering yourself about Brindaban? Brindaban is formed by you wherever you are that place is Brindaban. Wherever you are the Moon of Brindaban (Krishna) is there and wherever He is it is Brindaban. Mother I desire also to sit on your knees in Brindaban and to quarrel with all others. Of course the Fountain of Desires will gratify our desires. Do not be so very anxious about me. Tell *Didima* (grandmama) also not to be anxious.

Didim's touch has brought about this change You can not deny the effect of touch after a dip in *Rādhakundu* Krishna's dark complexion changed into golden hue hence He could pass himself off as an unknown lady In this reason the lady friends of Krishna used to warn Him not to touch them as His touch might make them dark complexioned Thoughts of this nature are crossing my mind to day Convey my love to Choto Didi (little sister) why does she still feel sorry after making the dark complexioned Krishna her own Scores of people are engaged in the performance of austerities simply with a view to have Him When then does she feel distressed? Tell her not to be sorry Her grand child is of dark colour the two dark complexioned will make well like the *Bankas* (different forms of Krishna who has three charming bands in His figure) of Mathura

YOURS—

HARA

No 36

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DEAREST (To the wife of Thakur Hara Nath)

How can I apprise you of the immense pleasure I derived on receiving your letter yesterday If it were describable I would have given you an idea of it in writing This joy was of the heart and can not find expression responding heart can alone feel it others can not It is true that you look in here and there

for my letters, but just consider the respective difference between our respective conditions. You are surrounded by objects to divert your attention from me, but here I have only things to bring you to my recollection. Your mind, when troubled, may find consolation in looking after your children, whereas mine is incessantly burning like Ravan's pyre, so much so, that when I see a bird feeding its youngs I spontaneously think of my mother and shed tears. Upon whatever object my eyes fall I see in it a mother's affection for her children. If there were no such affection the world could not have existed for an instant. Can there be anything so sad as to be compelled to stay away from mother. Perhaps there is not a greater misfortune than to be deprived of the opportunity of tending to mother's feet. I hope however that you will make me happy by doing this for me. I do not want anything else from you. I pray that you will be able to please mother and that she will remain satisfied with your service.

When I see the dim candle lights burning in the distant hills in the evening, a whole host of recollections crowds in my mind. I think of parents sitting by these tiny lights after finishing their day's hard work the little children playing about them, at times throwing their tender arms round the necks of their parents. The sight of these lights makes me sad. Now consider how great is the difference between our respective positions. True it is you feel sore now and then but you have means to assuage your little troubles, but my troubles are of far greater intensity.

and can not be allayed Now say whether I or you are well off Could you have endured so much grief? No! how sore I feel in not hearing from you I can not tell you fully in letter Knowing that you have now lost your liberty I wait patiently for your letters, otherwise that would not have been possible However write to me when you can at intervals I too shall never forget to keep you informed what will keep me alive if I forget? Let Krishna watch over you and keep you prosperous I ask you to be a little careful this time for my sake Though you deserve to be highly respected I have never been able to show you any respect I have somewhat learnt to do so now You have asked whether I have gained anything in Kashmere I have already told you that I have acquired new life and new love Why then ask again? True I have acquired but have not forgotten You are not an object to escape my memory

YOURS—

HARA

No. 37

DEARER THAN LIFE,

Though I have received no letters from you for a long time I daily hear of you The amount of pleasure I get in seeing you playing new games in new attires and in varied forms is known only to me and to Him This sort of observation is infinitely better

than actual perception by the eye. The former is devoid of self interest and the latter is not so. Krishna went to Mathura to enjoy the light from a distance, and to enjoy its sweetness Krishna converted Himself into Gauranga. Passionate love is called *Kama* when the object of love is near at hand, but it takes the form of *Prema* when that object is at a distance. Therefore Srimati shed tears when Krishna went to Mathura, and Gouranga never had His eyes dry. Tell me my darling if this were not so could it have been possible to be separated from you, so dear to my heart? If the object of my love, who is so dear to me and from whom I can not bear to be separated for an instant, is placed in the solitary recess of my heart and adored with all the possible ardency, the nature of the joy that would follow can only be realized by being at a distance from the object of love. Those who do not know this does not know what love is. What they call love is no love. They do not, and will never understand it. Those who have through the grace of Krishna obtained a scent of this love, turn away in disgust from the so called love of the eye. They know what real love is and are gratified. I have now known to what extent separation is beneficial, it can bring Krishna within reach, for it turns *Kama* into *Prema* and the Cowboy is fond of *Prema* only. To turn the liquid pressed out of sugarcane into candy, heat is required, so, to convert *Kama* into *Prema* the burning fire of separation is necessary, nothing else is able to do it. Would that Krishna will teach us to regard this separation of lovers

as an intimate friend. But a word here mere fire can not crystallise the sweet liquid into candy. First of all a mixture of milk and water is required to purify the sweet liquid of its impurities and then it requires stirring on fire. To convert *Kama* into *Prema* something else besides the fire of separation is necessary but this something is very difficult of attainment. I can not say whether we shall ever find it. It is said to be this. Each should be ensconced in the other's heart and the two blended into one the male being turned to female and the female to male. Perhaps you now realize that painful separation brings about this condition. When you have the object of love by you, you can never bring that object within your heart. The most loveable Krishna Himself failed to do that attracting the Braja Gopis by the strains of His flute to the forests, Krishna who was an instant before, keenly feeling the sting of their separation severely upbraided them which brought tears to their eyes and made them smart severely. The greatest of Bhaktas have therefore said Love flags when the object of love is made a companion. Now observe what the greatest of lovers have done. Mathura is not very distant from Brindaban still Krishna did not keep the object of His love near Him. Neither did Gauranga or Nitye do it. Do you know why? Simply to weep by pondering in solitude over the matchless beauty of that beloved forgetting their own existence. There was no want of Krishna's favourites in Dwarka or Mathura. Why did he weep then? Just think of this. By contemplation

why should you then weep for me? Wherever I may be I am still your playmate and we shall no doubt play together again some day or other

YOURS—

HARA

No 39

DEAREST,

Your letter has caused me much anxiety Just listen to me for a moment It is by far preferable to stay away from the dearest object of the heart and to ponder over her from a distance as thereby much greater pleasure is derived than can be expected by staying near her Is it not so? Your answer must be 'yes Tell me if an object is not at a distance will it look beautiful? Now you will understand why I am at such a distance from you Wife children husband mother father &c are associates of very short duration But Krishna with whom our relationship is everlasting is at an immeasurable distance from us it is surprising that not even a hundredth part of the amount of anxiety I feel for you stirs my heart for Him But He perhaps feels sorely distressed to find us in the slightest discomfort Tremendous is our folly! Instead of turning our thoughts upon Him we always busy our selves with puppets and at times we get terribly unsettled in mind I do not know when we shall get over this maddening excitement of worldliness when we shall realize that what we see about us is only magician's

trick, and when we shall feel in our heart that Krishna alone is real and everything else is unreal, and that Krishna alone is our own and the rest strangers I am eagerly looking forward for that day Why do I not get that which I want? What I have written is really not in accord with my own views Those who feel just as I have written are like Siva They are the best of Vaishnavas and are adorable in the highest degree I am a worm of filth, slaving for food But I am not sorry, for I know that Krishna gives to every body what is suitable for him

Filth is a suitable habitation for insects born therein If they are transferred to honey they will surely cease to live I am one of those insects why would nectar have any attraction for me Krishna has given me that which is agreeable to me

You have talked of the man after my heart Such a man is difficult to get He who through a stroke of good fortune gets such a companion goes straight to Brindaban I do not know where I shall get the man after my heart or if I am at all destined to have him O pray for me that I may come across him

YOURS—

HARA

No 40

DEAREST

You need not trouble yourself on my account I have thoroughly recovered from my recent illness

a mortal attains the state of Siva. Contemplation converts a man into a woman and a woman into a man. Contemplation caused Krishna to become Gauranga. The six Manjuris (principal companions of Sri Radhika) became by contemplation the six Goswamis (Teachers of Baisnabas). Perhaps by contemplation you will one day become I, and I, you. I have divested my heart of its hidden treasure. Keep it carefully secreted in your heart.

To day being the car-festival of Shyam (household God of the Thakur's family) people are receiving small money presents. Poor as I am, I have appeared to give you the only treasure of my heart and I hope you will receive it affectionately and keep it carefully. Give me something in return on the festive occasion. I hope the gift will place me beyond want.

Serve my mother for me. See that she does not feel my absence. See also that the promise I made to my mother and other superiors on the day of my marriage, when I was about to enter the *palki* (a sort of conveyance carried by men on shoulders) heading the marriage procession, that I was going to get a servant for them all, was not made in vain. The wife who helps her husband in keeping his marriage vows is really his help mate. I will not tire your patience any longer as you must be very busy.

YOURS—

HARA

DEAREST,

You have poured water on the fire. Your letter has comforted me beyond measure by pouring nectar into my heart. Would so many people have felt for me if you had not done so?

Dearest I have now understood why in the Śāstras wife is called *Sahadharmini* (wife who does her religious duties conjointly with her husband). That man is really happy and pious who has a dutiful wife. He cares not for heaven or for liberation. The world has no fetters for him, nor has he any cause for regarding this world as an infernal region. Bad as the world is it is to him Śrī Brindaban (paradise) the play ground of Rādhā-Kṛṣṇa. Peace and sanctity reign in his dwelling which is daily visited by all the deities. I pray you be such a wife and make me happy. For him who has not the good fortune to possess a dutiful wife Vaikuntha (paradise) is hell. His life is death to him and death, life. Pray that such may never be our lot. Let us play joyfully with all our companions in this theatre of the world for the time appointed and then pass on to some other place. The merciful Lord will grant our prayer. Do not be sorry because I have come here leaving the play we commenced at home. This is the universal rule. Just look everywhere large numbers assemble to play. After they have formed parties and when in the thick of play, one by one they drop off to join new games in new spheres. Those who are left behind wail and mourn for them. I have not left you for good

population, and nobody would have been alive. You are affection personified. No one has yet been able to bestow the full meed of praise upon you. What an insignificant dwarf I am to do it! Tell Aparna and Peni to desist from self condemnation, which is highly condemnable and is therefore sinful. Do they not know that they are holy? Deeds done unconsciously are not counted as deeds, and should not therefore cause any anxiety. Infants kick at their mothers' breasts. Do they thereby commit sin?

I fancy Shyamsunder (family god) is giving you great delight. You are no doubt adorning Him with garlands and flowers. So bad is my lot I cannot enjoy the sight.

Yours—

HARA

no. 41

DEAREST,

You have said that I have gauged you to the very core. When Brahma, Siva and Vishnu have failed to do this, and when it is a matter of doubt whether the cause of all causes Krishna has even been able to do this, is it at all possible for a worthless mortal to do the impossible? Do you ever allow any one to probe your heart? You always conceal your true aspect and presenting yourself in a false garb enchant the world. So long as mortals do not cross Biraja (River supposed to run round *Vaikunta* where Maya

brushing aside all other thoughts when you turn your attention upon the everlasting and ever joyous Lord? Every thing is easy for you

Yours—

HARA

no 42

DIARIST

To day I am delighted beyond measure. I was greatly unsettled in mind for some days. I think that being in the company of Shyam (family deity) you ceased to think of me altogether but to day I find that I was mistaken. Instead of forgetting it seems that you are rather keen about me. Perhaps you are sighing that you could not see Shyam along with me. The fruits of my action are against me how can I expect to share your good luck. you have legs and eyes to go and see I am devoid of both. Therefore dearest tell your Shyam to be kind enough to appear before the lame and blind and not to disappoint him. The effects of my deeds can not make Him come to me but He can not disregard your request in my favour so I seek your protection.

Great is your joy to day! You are making Him put on such dresses as you like conversing secretly with Him making Him smile or weep at pleasure and other wise playing with Him. I regret I could not witness your joy. However I need not give up all hopes as I know you are mine. Some day or other I do hope to

see Him How long will He remain in hiding and make me weep? As you are kind to me He will not be able to sit quiet. Through fright alone He will no doubt be visible to me Now I want your love. Shall I get it? Do I deserve it? Of course I like any one else I never consider myself disqualified, but that will never do Unless you look on me with favour my lot will be as dark as ever now tell me how I can obtain your favour The ways and means are known only to you and also to him whom you tell them Will you ever be kind to me or shall I go just as I came? Shall I ever be able to cleanse myself of the dirt I am covered with? Or shall I remain just as I am? I wrote asking for release. Do you intend to frighten me by indicating the way to final escape? I am really helpless do not try to deceive me Be frank I want you to clear my way which is guarded by you You are the gate keepers of Rashma-dal (place where Krishna plays with the maidens of Brindaban at night) I want to go there and to be ever with you I want to take leave of the spell by which you have enthralled the people of the entire universe and made them forget Rash mandal You have drawn them away from eternal bliss and placing the burden of the world's misery upon their heads you are enjoying the fun Blessed is your knowledge of magic If you were not so very clever could it have been possible for you to defeat the master magician? Do not tempt me with the sort of release you have placed before my eyes If you have caught hold of me lift me up *Constant fear of a fall has*

made me extremely nervous Do not therefore frighten me any more. Do not leave me alone do not impede my progress and do not cast your wonderful net over me. When I have once lifted my head how me your true features and your kindness so that I may feel gratified once for all

I said You could not have rested quiet at such a great distance Had I not said so I would have been crushed to death by the weight of the burden you have laid on me That is the fun ! For a piece of oil cake the bullock works hard at the oil mill for a whole day Because you tempt me with the oil cake from your place I yoke myself here to work the mill A bit of stone attached to the end of a string may be swirled by me it will not be necessary for me to rotate with the revolving stone I shall stand still only the stone will make circles in space Though you never step out of the threshold you enjoy the mirth sitting in one spot You are making me go round and round holding the string and drawing me towards you at pleasure. I want to be detached from the string I am quite tired of my captivity Release me once so that I may see your exact features calmly If you wish it, I will ever work for you and work without remuneration Let me however once see my employer and then I will work ungrudgingly and with a smiling face Dispel the darkness which envelopes me

Indeed you are *abala* (speechless) Do you want to know why ? Unless you be speechless how can you remain unmoved when there are so much wailing and

sorrowing about you. The dumb are as a matter of course deaf. Because you do not hear the deafening din, the *Sashtras* call you *abala*. If you did not feign to be speechless you would have run the risk of being called cruel, for every one would then have said that dire misery failed to move you to be kind. Though you pretend to be *abala* you are really the root of all sorts of sounds. Are not you *Sarasswati* (Goddess of speech and learning)? Who else is, if you are not? Perhaps you have now understood why you always keep indoors. Though you have no ears to hear, you have eyes to see. To escape the charge of being cruel, even after perceiving our miseries you never go out of your houses. Your ways are inscrutable. I want you to cast off your guise, but you pretend not to understand me.

Just another word. If *we* are not ignorant are *you*? After so much has been said you still say *you* are ignorant *we* are learned! You do not consider the man a fool whom you deceive by inducing him to tickle your itch while you eat his *muri* (parched rice)! Is not this deception? Do you want to know who are those who spend their time without food or rest in slandering others? They are *Jatila* and *Kutila*, (mother in law and sister in law of Sri Radha) who were ever ready to find fault with Sri Radha. They were the principal supporters of Krishna's plays the most favourite devotees of Radha Krishna the root cause of the joy of Brindaban. You are the rice, we the husk, you cast us off in fire where we burn and you enjoy the fun. Now

say how wonderful your juggling is Will you still say we are learned savants? Offer my respectful salutations to mother If you are fond of mangoes take care of the tree. You can easily part with the fruits but not with the tree. So much for the present

YOURS—

HARA

No 43

DEAREST,

The amount of pleasure I experience on receiving a single letter from you I can not adequately describe It is simply impossible There is a difference between your letters and mine. My letters contain news concerning myself, while yours contain news regarding every one whom I know to be mine Mine are like a single flower, yours are like a garden of flowers Again my letters are like an untenanted hut while yours are like a happy home full of rejoicings For these reasons I derive far greater pleasure on receiving a communication from you than it is possible for you to enjoy on hearing from me. After the rains the *chakar* (Partridge) feels highly 'delighted on seeing the moon in autumn a famished man is greatly delighted at the sight of plenty of food before him—and your present letter has given me just an equal amount of pleasure.

It contains news regarding my new mother, who feels greatly distressed for me She is my mother in every respect Because she wept bitterly when I took

leave of her, I can not see her to-day even after shedding scalding tears. Why did I call her mother? Why did she place her motherly affection upon such a worthless man as I am. If she had not done so, she would perhaps have been quite happy to-day. Dear, I know it is a great sin to make mothers cry and I am a great sinner. I can only look up to you for aid. You can either lift me up or plunge me deeper and deeper, I am entirely in your hands. Do come to my help as *Sahadhrmini*. Please do that for myself which I am incapable of doing from this distance. It is utterly beyond my power to make my mothers happy, please therefore fail not to cheer them up. With care and attention carry out their wishes instantly and unhesitatingly even if you happen to be engaged in feeding your children leave them aside and attend to my mother. If you ask how your action can affect me in any way I must say I shall be greatly benefited, your action will be mine. If you doubt still, just hear me. Krishna proclaimed that He would never step out of Brindaban but shortly after He said this He went to Mathura. Did He lie? He did not. When as Sri Krishna He proceeded to Mathura Sri Radha continued to reside in Brindaban. She never left Brindaban to see Sri Krishna at Mathura. You will now understand how your action will be my own. Do therefore help me to rise and not to sink deeper and deeper. Always try to keep my mothers contented. To day I will tell you plainly what a mother is. Because we drink milk obtained from her, the cow is a mother. The earth

shelters us in her bosom, she is a mother. The numerous gods and goddesses always look after our welfare, they are therefore adorable. The Sadhus have ever been indicating to us the good and the evil paths, they too are therefore adorable, and the Guroo is instructing us how to work out our liberation, he is therefore most adorable. Now see, the mother nourishes us with her milk, nestles us in her bosom, always looks after our welfare and instructs us in all sorts of work, from domestic to divine service. She tells us what we should do and what we should not, and is ever watchful about our future. All these different qualities, namely the qualities of the cow, the earth, the gods and goddesses, the Sadhus and the Guroo are centred in the mother. Every one of them is gratified if mother is kept contented. Since I am incapable of serving such a mother I beg of you to serve her.

YOURS—

HARA

No 44

DEAREST,

Under the universal law old associates are lost sight of when new ones are acquired. You have got a son without bearing him in the womb or undergoing labour-pain. I hope you have not forgotten your former children as well as my humble self? It will not matter much if you cease to think of me, but see that you do not neglect your children. Look at the wonderful wheel

of secularity Only a few days ago we were two distinct persons Who knew that we would help in calling into existence a big family! I myself was a boy and you a girl Who knew that we would beget children! I was a son in law myself Who knew that I would have a son in law! The ways of Providence are incomprehensible So very wonderful are the fascinating powers of that Providence that every one puts with great delight the conjugal tie round his neck Truly great is He whose device is so marvellous See Dear, the larger the number of legs of a creature the more dependent it is upon the earth for its motion Man who has only two legs can walk erect but centipedes and similar reptiles with a large number of legs crawl over the earth The same rule is noticeable in religion also When man has only two legs he is free and does what he likes when he acquires two more legs by marriage he becomes a quadruped Even then if he wishes it he can walk in the path of virtue but when he is surrounded by sons daughters sons in law and daughters in law his legs are largely added to and he is weighed down then he is bound to crawl on his numerous legs and cannot stand erect again With legs and hands hampered he flounders in worldliness *Isvara* (God) merciful though He is turns a deaf ear to the wailings of such miserable creatures

Dear from our very childhood we resolved not to join in the world's play but new sorts of plays are daily overwhelming us and we do not know if our play will ever come to an end However we need not

dispair of release or allow others to do so. Let us play out but we must always remember that we will have to go leaving all these behind in short time. Never consider the game of life as lasting and thus fetter yourself. Go on playing, but keep your mind steady on the lotus feet of the constant Friend. Do not forget your very kind and fast friend of the heart, Hari, when you are in the company of your temporary play mates in the shape of daughter, son husband &c. If you say you do not know how to keep Him in mind, my answer is, just as you keep me in mind. You think of me when eating, sleeping, walking, sitting and rising, can you tell me when you do not think of me? Just think of Him in the same way, Join whatever play you like, but always bear Him in mind. Because you always think of me, do you not attend to your domestic work? You are cooking, eating and doing many duties, but there is hardly a moment when you do not think of me. Bear Him in mind in the same way, and the fetter of *Maya* will not touch you and you will be in peace.

YOURS—

HARA

No 45.

DEAREST,

You are really my well wisher, who taught you to gratify my desires? Who prompted you to send this unfortunate being Krishna's *Prasad* (favour) which is

much coveted by *Devas* Blessed are you! You are born of the vast original force The dreadful ocean of worldliness has no dread for him whom you show your favour But he who incurs your grave displeasure and to whom you appear dreadful knows no peace in the three worlds (*swarga marta* and *pathala*) They perish like flies in blazing fire Heat of fire helps little children to grow It is of great benefit when applied as fomentation and also helps to ward off cold *Ghee* and honey offered as oblations in fire promote virtue, but the idiot who wishes to quarrel with such a useful thing as fire pays the penalty of his folly by perishing in it The very idea produces terror in the heart Pray bless me that it may never be my lot to come under your wrathful glance and that I may always be fit to receive your favour

You have said whether you write to me or not Just ponder True that my letters afford pleasure to all of you collectively and because I am alone here by myself do you think that my joy is greater than yours? One eats an entire mango or any other delicious thing another divides such a thing amongst several persons Can you say whose pleasure is greater whether of the person who ate the entire fruit or of those who tasted the fruit amongst themselves? A lamp is lighted in a place full of light another is lit in a dark room which is more needful and which throws greater light You may or may not have a light in the day time but it is indispensable at night Say if it is not so You are moving in the light of mother father brothers sisters, friends

and others, the want of one more light cannot be much felt. But if the solitary light of a man in a dark room is removed you can well realize the depth of misery to which he is plunged. Please do not be sorry for what I have said. Take care to look cheerful before mother. You now fully understand how deeply a mother feels for her children. When a mother knows that her son has a special liking for a particular thing and whenever she happens to come across such a thing it reminds her of his son. So much in regard to trifling objects what then in regard to one who stands in the relation of wife who is the banner of her husband's affection. A mother feels intensely for her son abroad, notwithstanding the fact that she finds that son's wife cheerful and happy, would she remain alive if she saw her daughter-in-law mournful? Would she be able to maintain her equilibrium? Leaving me out of consideration do strive always to keep her cheerful. You yourself will be happy if you can keep her contented.

I have been crazy since my childhood. Do not mind all I say. If I say anything good bear it in mind disregarding the rest. Serve father, mother, elder brothers and other superiors as gods in human shape, and try to secure their good will. Yudhistira and his four brothers obtained high favour from Krishna not through the effect of austerities and penances but simply on account of their unqualified and unremitted devotion towards their mother Kuntī Devi through whom they got Sri Krishna as their friend and companion. Kuntī Devi begged of Sri Krishna to

protect them during their forced residence in the forest and He did so. Who can disregard mothers' requests? Again Lachman was able to pass fourteen years without food or sleep because his mother so wished it. Whatever mother says must be regarded as injunctions of the *Vedas*. Her words always come true. Both mother and father must be regarded as gods on earth. They should be respectfully saluted the first thing in the morning.

YOURS—

HARA

No 46

DEAREST

You seem sorely troubled. None can avert the inevitable. Do not be sorry. Man's condition is never even pleasure and pain come and go in time. Do not be led by emotions. Keep your attention fixed upon the *lotus feet* of that unchangeable and constant friend Krishna. Always remember His name and heartily call Him to your aid for He alone is able to remove pain. He will grant you relief. I have told you this long ago but instead of turning your attention upon Him you have allowed yourself to be fascinated by hollow connections of short duration. Thus you have forgotten Him and have been and are still busy in thinking of me. All the *tes* of this world are rotten. Prior to your present birth you appeared times out of number on this earth each time in a new

form either as man, woman, beast or bird and in each birth you had your home, sons daughters husband, mother, father, &c. Where are they now? You do not seem to think of them even for a moment. The love and affection which you now enjoy in consequence of connections formed anew in this life you enjoyed also in each previous life but as in course of time you have entirely lost their memory so will you surely forget your present connections and enjoyments when you again leave this world. Like the play ground of little children the scene of our action is shifted from this to that place. To day I am taken as the play mate of some to-morrow they will quarrel with me and accept you in my place. We are doing just the same in this world. To day I am your companion to-morrow I may leave you and take another. So I say do not forget the everlasting love of Krishna in consequence of your infatuation for hollow love of a very short duration. Krishna is the soul of souls the playmate of all times. He is the constant companion of the fetus in the womb. Even in such a dreadful habitation He plays with the fetus which He keeps cheerful in its captivity and preserves it with food when hungry and with drink when thirsty. Now tell me if any one can love us better than He. Do therefore love the Life of all lives and consider Him your own. He is the mother, father brother friend and lord of all of us. To love Him is to love every soul. Do not conclude from this that I ask you to desist from being affectionate to your dear friends and relations here. Every one of them

must be held dear, but you must not be infatuated. You must always remember that you will have to go leaving every thing behind. Love Radha Govinda with all your heart and be fascinated with Him. He will make you His own. With Him there is no separation and every thing will appear new and fresh in His company. Love Him therefore.

YOURS—

HARA

No 47

DEAREST

Perhaps you are feeling quite out of sort for Krishna is not in your bower to day. Drawn by the attractions of a more ardent devotee elsewhere. He has perhaps left you to go over to His new haunt of enjoyment. You cannot help it. He has many devotees and is bound to bestow his attention upon each in turn. He is dearer than life to all created objects moveable and immoveable and they all want Him. How can you expect to have Him entirely to yourself? What devoted wife does not want to have her Lord? He is the Lord of the entire universe. Do not worry yourself. Have patience. Because He is out of sight do not send Him out of mind. Keep your mind upon His lotus feet even when you are asleep. Make His lovely dark features the ornament of your heart and fasten His name to your tongue and ever think of His

countless plays He will never forget you You cannot possibly doubt the accuracy of this assurance, for, you know when in the thick of *Maharasha*, Krishna suddenly withdrew Himself from the Gopis, they, being utterly unsuccessful in their endeavours to find Him out, turned their thoughts upon His various actions and faithfully imitated them, and by this means they got Him back again in their midst You just do the same and you will have Him too Woe to me I could not gratify my soul by feeling His perfectly cool and delightfully tender person with my hands, I could not feast my eyes over His transcendently graceful form nor could I secretly pour the words of my heart into the ears of the Lord of my soul You are blessed! Your eyes and ears have done their work You have seen Krishna, you have fed and dressed Him just as you pleased Worst of men, I have neither seen Him nor touched His person Please however tell your Shyam to be kind to me without my doing anything to deserve His kindness A bad coin amongst a large number of good coins may pass undetected Chaff mixed with paddy fetches the same price as the latter does You are my only hope I have caused you pain by omitting to write on the subject of your painful separation from Shyam Do not be sorry for this He who incurs your wrath knows no peace Both Ravana and Durjadhana proved this Hence I pray that in any form whatever you may not view me with anger You are tender hearted My heart is dry and hard as wood I feel quite fresh and strong All I now pray for is

that my ardour for Krishna may increase in intensity with renovated health and vigour

YOURS—

HARA

No 48

DEAREST,

I have received your letter. Instead of being quite soothing to the heart like your previous letters it has come to me as a most gloomy moonless October night. I had thought of keeping something back from you but I will tell it to you now. As man I have a tough frame, but all my internal organs are as tender as that of a woman. the slightest trouble upsets me, I feel little for my own self but I feel much for others. I cannot bear the sight of misery. I hardly visit any place where people talk of pain and misery. I am unable to see any body weeping. I need not say more for you know me too well.

To forget pain in this world of woe is to earn a valuable gem. Those who have learnt to forget pain have brought everything under control. As on the one hand forgetfulness means the acquisition of a valuable gem on the other hand a retentive memory signifies the possession of an entire ocean full of priceless gems. So learn both how to forget and how to bear in mind. You may enquire which should be forgotten and which retained in mind. Now listen when you are insulted, threatened or assaulted by others forget the consequent

pain, but when you cause pain or distress to any body, never forget your action and ever be sorry for it. These are the priceless gems of the deep sea.

Just hear me, the day when Sri Krishna left Sri Radhika she deeply lamented along with her companions and then took a solemn vow. She told them that Sri Krishna was wicked, deceitful, she would cut off all connections with Him, would not look at anything having dark colour, would not hear His name and if any body took His name she would not see his face. The next day when Sri Krishna appeared before Sri Radhika's companions as a suppliant and expressed regret for His action Sri Radhika finding that her companions were forbidding Him entrance unto her presence asked them why they were behaving thus with Sri Krishna. They answered Krishna was wicked. He had caused her great distress the day before and that they would have nothing to do with Him any more. Sri Radhika then wept and said that she did not remember anything. That Krishna who afforded joy to the entire universe should cause her pain was not possible. Thinking that He suffered a good deal on her account she exclaimed 'shame to me!' and wept bitterly. It was thus that Sri Radhika was able to bring Krishna under her control. If she were not so could she have been what she was? Hence the two points I have indicated above are really two valuable gems.

If any one who is fond of mango happens to get a scratch from a branch of the mango tree will he cut the

tree down? If he actually does it, we must conclude that he is not really very fond of the fruit. If one likes the fruit he must prize the tree more. Do you not know that I am only a single fruit of the tree? If I am detached from the stem the tree will not suffer in the least. When fruits drop off the tree does not wither. If out of uncommon fondness for the fruit you place it upon a golden throne with the utmost possible care it will gradually shrink and wither, notwithstanding all your efforts to preserve it fresh. Thus, Dear, if you really have any love for me, you should all the more love the tree of which I am only a single fruit. You should adore it ardently and then you will have proved your real affection for me, and God will look after your welfare.

A man has a lot of matters to think of. He cannot get a moment of rest during the twenty four hours of day and night. Would it be proper to add afresh to his crushing burden. Seeing a man in his last throes, will any one throttle him to end his miseries. I am living in the sea of anxieties, is it right to make that sea more dreadful by causing heavy storms to blow over it? Just hear me, learn to smile and to make others smile then you will be able to pass your days happily in this world of sorrows. Already the world is devoid of joy, why then weep to increase the bitterness? Pitch dark as it is, why close your eyes to intensify the darkness? Rice is already hard of mastication, why then put your teeth on edge with acids?

YOURS—

HARA.

DEAREST,

To morrow will be the second or the return Car festival On your Car will be seated *Nabajaladhara* Shyam Sundara while my car will remain vacant How well have I adorned my car—still the dark visaged is absent! Why shall He approach the sinners car? Now tell me dear how to make my car like yours By what means can the dry and hard car be rendered soft and attractive so that it may be graced by contact with the lotus feet of the Lord of my soul? It is your duty to relieve my pain for you are mine Who else will do it? Life is barren without the friend of the heart Those who have seen Him for a moment only slight the kingdom of Brahma or Indra Tell me if I shall ever be able to see that lovely friend or shall I end my life uselessly in this way? With a view to serve Him I refrained from entering the world made people sorry caused serious anxiety to mother still I do not feel my way and am getting disheartened Instead of advancing gradually I am daily receding and sliding down I want you to teach me how to provide against this degradation Let me make my life a success with your help Tell me please how to be candid and tender like you You have no love for me but do you want to know why I love you? I have no good qualities in me I am quite full of faults You are on the other hand adorned with all the best qualities The flower which is not luscious has no fragrance and is therefore not sought for being regarded as

useless. But the luscious flower is fragrant and delightful and is eagerly sought after. Similarly the man who has good qualities is loved by all. Perhaps you have now understood why I have love for you. Beasts are infatuated with external beauty, while gods are charmed with good qualities. To be infatuated with beauty is to court danger at each step while appreciation of virtues affords unlimited pleasure and contentment. The infatuated are fettered beings. The virtues of human beings are really their beauty. One who has virtues has no equal in beauty. Here I will tell you this in a very few words. Chandrabali was infatuated with Sri Krishnas transcendental beauty while Sri Radha was enamoured of His virtues. Do you now understand the difference between the two? I need not tell more. Every one will act according to his light. I may tell you this much that while beauty helps to increase craving internal qualities help to convert the inborn love into *Prema*. I have digressed, pray excuse me.

YOURS—

HARA

No 50

DEAREST

I approach you after a long time. Perhaps you have learnt "to forget." Have you been able to do it? To forget is to rejoice and to be happy. Have not you heard it said "death brings relief"? This is said

because with death every thing is forgotten, honour, disgrace, pleasure, pain etc are clean forgotten. Nothing whatever can then cause pain so forgetfulness is enjoyment. Hence I ask whether you have been able to reduce it to practice. This accounts for *Siva's* authority over other deities.

I have asked you to learn how to forget, but I am wanting in this respect myself. I have often tried but invariably failed to learn it. Do not be surprised. Can any one dissolve a piece of iron in water, however much he may try to do it? But a bit of clay, however hard can be dissolved and mixed well in water. We are iron you are clay. What we shall not be able to do in spite of all our efforts you will easily accomplish. This is the difference between the two sexes.

If any one does any thing sinful and others talk of it, they also commit sin. Can you say why one attains virtue by hearing of stories relating to *Dhruba* and *Prahlad*? Why is one purged of his sin by hearing an account of *Sabitri's* life? They were all pure and stainless. To talk of them or of matters concerning them is to do a lot of good work. If this was not so, why did virtue get a hold on them and they felt that they were rendered pure? It is said that calumniators purify *Sadhus*. By constantly reviling them they draw out their sins and absorb them in their own persons and thus become sinners themselves rendering the *Sadhus* sinless. Do not therefore talk of other people's vice, nor even think of them. If any one happens to commit

him with harsh and stern voice to prepare for a hasty departure on that dreadful day he will find himself utterly helpless, no one knows when that day will break forth, it is better therefore to do what is necessary before it arrives. Instead of being infatuated with the hollow charms of worldly connections, turn your attention upon the gem of gems and you will be happy

YOURS—

HARA

No 51

DEAREST,

You do exactly what I want you to do, and say exactly what I want you to say. I pray that Krishna will make your mind and mine as one. Unless the two are blended into one the right to go to the desired place is not acquired. Singly, no one can expect to reach that place. You may perhaps infer from this that those who remain single all their lives will never have access there, in spite of all their efforts. That is not so. The united go easily while the single go with difficulty. That is the only difference. To go singly one must be backed by long austerities and penances. You must have heard that *Agasta* and other *Rishis* of old had orchards, and the trees therein yielded whatever fruits they desired, that was the result of long penances and stern austerities. In these days you must have heard that by means of grafting different sorts of fruits and flowers are made to appear on a single tree. Observe

the difference between the two systems. One is the result of great privations and long penances while the other is a very simple method

The single ones divide themselves with great efforts into two parts and each part learn to love the other. Now you will perceive how difficult it is to divide a single entity into two one male and the other female. But how easy is the process of blending for those who luckily are two separate entities, male and female. They can quickly enter the eternal abode and obtain Krishna's favours. You will perhaps now say that Krishna is then attainable only to married couples. Even that is not so. True they have become united by marriage, but they have not become one they have remained two distinct individuals. So long as they do not unite into one they can not reach their destination. Perhaps it may now strike you how two different individuals can become one. To effect this each should learn to love the other intensely and disinterestedly. Self interest should be entirely forgotten. Deceitfulness should be thoroughly replaced by candour. One should always think of the other and at the same time meditating deeply upon the Lord of the soul should pray to Him to make them one. Perseverance will be rewarded with indescribable joy. It is beyond the power of man to give an idea of that joy in writing. Inexpressible though it is it can be felt and enjoyed. Only those who are favoured by Krishna can know what sort of pleasure that is. Poet Chandīdas was able to unite thoroughly with the adorable washerwoman Rāmā. Immortal

Joydeva and his wife Padmabati became one and they realised the consequent joy. There may be hundreds of others but it is absolutely beyond the power of ordinary mortals to recognise them. It is beyond the power of gods to distinguish a Vaishnava. But those who belong to the same house or family may know and see for others it is impossible. In a market place although quite near at hand no one can know you but from this distance I know because I am one of your house. The same rule obtains in Krishna's house. He who has obtained admission there knows the others. A newly married girl quietly makes herself acquainted with all the members of her husband's family. I do not know if Krishna will ever consider me as one of the members of His family and whether I shall ever enjoy the consequent pleasure. As no one wishes to have an ugly and sickly girl in his house by marriage so Krishna does not want to have a vicious deceitful selfish perverse and unfaithful person amongst the members of His family.

Be clear as crystal and faithful as *Dhruva*. Krishna will then admit you into His family circle. Let our minds be pure and open let us learn to feel for others as we do for ourselves and let Krishna remove the cover from our mind and lead us to the straight path.

YOURS—

HARA

DFAREST,

Each of us owe a reply to the other and each was apparently waiting for it. I give in to break silence. Victory is ever on your side and as vanquished we are ever your slaves. The *Vedas* have declared you victors who can set this decision at naught? Krishna the Veda of Vedas the God of gods, has proved this to the world by admitting His defeat, which is a mere lesson for the world "He Himself practices to teach. Your victory is thus permanently ensured. Like the *Tulsi* plant you are all alike, none is inferior in quality. You alone are aware of your virtues and powers and they are known only to those to whom you reveal them. I do not know how I shall get out of the vast deep to which you have consigned me. I always apprehend that I may sink. If I had a fore taste of the excruciating pain I would certainly not have taken the plunge. Man burns in fire fire goes out but the pain and distress continue. Man dies, but harrowing memory remains behind. If recollection vanished with the man the legacy of pain would also have gone. Memory is the root of pain. I am at a great distance from you but distressing memory does not cease to worry me. When I was near you you were outside of me. No sooner did I come here than you occupied my entire heart. This is the form which Gauranga assumed. Radha within with Krishna as the outer cover *Prakriti* within *Purusha* giving it cover. Painful separation from Radha caused Krishna to become Gauranga, and this accounts for the incessant flow of tears in His eyes.

Be good enough not to frighten me again Do not raise a storm over the unbounded deep Be still and let me have a little rest and make me devoid of fear

Your last letter is both mild and strong it makes me dance and weep A presentiment of danger suddenly troubled me yesterday Let me know in full detail if you are keeping well With the death of mother three fourths of the tie which binds me to this earth have snapped loosen the remainder if you like and set me free Happiness and contentment have gone for ever with my godly mother The vacant dwelling house has now very little attraction However make the most of what remains behind and do not feel much distressed Do not mind small troubles Both pleasure and pain result from Krishna's will why take fright then? Do not be sorry in the least This earth is not a permanent abode To day we are alive to morrow we may not be What is the use then of picking quarrels with others, and distressing ourselves? We ought to consider every one as belonging to the same family and spend our time peacefully The more one gets enamoured of the things of this world the more will be his pain when leaving them Thus it is advisable to be quite indifferent to all objects of the world We have come here to suffer pain in consequence of our past evil deeds Why then shall we act so as to suffer in the future? Depend entirely upon merciful Krishna and spend your time joyfully Besides Krishna there is none whom we can call our own Love Him with all your heart Do not be in satiated with temporary connections of short duration

reciprocate your love Does any one know how to love so well as Shyam does? He leaves Goluk to appear as man in the midst of men only to show His love for them, and to teach them how to love, just imagine the depth of His love Then again, His love is not short lived, it lasts for ever and is always new It never gets stale like the love of mortals Therefore, forget to love man and try to love Shyam He knows so well to love, that with love in His face and tear in His eyes, He wanders from door to door to repay man's love with His own Now tell me how well He knows to love Attracted by His love, mother runs to Him, dropping her child from her breast, wife leaves her husband to run to Him All beings are charmed by his love You know very well how pleasant it is to hear the name of the object of your love uttered, to take it and to think of it When you love man you are debarred from uttering his name But Shyam is so merciful that He has not only permitted you to love Him, but has not prevented you from taking His sweet name too now tell me who else knows to love so well? So replace man by Shyam and you will be happy for life You will never be in want of full meals, or, of ornaments to adorn your person You will be able to love Him fervently and to see Him until you are satisfied If you love Him, He will never leave your heart and will make it His habitation Just think of the unparalleled joy and comfort awaiting you Though countless are Shyam's good qualities He has one fault dark in complexion and somewhat disin

genuous at times. But in the company of the frank He will be frank too. His complexion will also change in the company of the fair. There are many dark complexioned persons, are they envied on that account? Is a black diamond less valuable? Shyam is dark for the dark and extremely fair for the fair. He is cross with the tempered and very straight with the straight. For this learn to love Shyam and forget man. My mother of Brindaban entirely forgetting her affection for me disappeared with Shyam. The strength of my love was altogether inadequate to stop her. I would certainly not have called her my mother if I knew that she would behave thus with me. The pleasure I have enjoyed from mothers' affections has never been the lot of man to enjoy. I shall never call any body mother again none of my many mothers were ever happy. Who is so unfortunate as I am? I can not say why I am so. Whoever loves me has only to weep has no opportunity of smiling. Tell every one not to love me. Love Shyam, and you will be happy.

I have received the *Tulsi* leaves which adorned Shyam's feet and which have been so kindly sent me. Do not weep before Shyam. He cannot bear the sight. He stays where he gets joy. If you wish to love the ever joyful be joyful yourself. He likes tears not of sorrow, but of love. Because He is a little crafty, He prefers tears of love better than tears of sorrow. If you will examine your own heart, you will find that I have told you the truth. Tell your heart to forget me. your heart is sometimes worked to shed tears of love.

and sometimes not. He who works it is the master player. I want you to go on uniformly all the year round. My dry love is incapable of working the machine (heart) but it may be of some slight use to you.

Yours—

HARA

No 54

DIALEST

I regret very much that I have hurt your feelings. I have known for a very long time that you all are the ornaments of the world and to day I have received full confirmation of this notion. It is you who have to put on this world of misery a joyful appearance. If the exercise of your power were stopped for a moment, the world would be at an end. If male energy alone were in full play all animated objects including insects and flies would have perished. It is you who have with your natural tenderness neutralized that energy and kept the world in harmony. Your ways are inscrutable. You have doomed some to suffer pain for others you have nothing but joy. You also are leading some to Brindaban the eternal abode of peace. There is hardly any one who has understood you. Those who clearing through your illusion have comprehended you have conquered all and they are at ease. Those who have understood you have obtained Sri Bhagwan Himself. I pray with all my strength that I may know your true features and what is in your heart by remov

If husbands were not now a days infatuated with the external beauty of their wives I would have recorded millions and millions of salutations

Yours—

HARA

No 65

DEAREST

I am very much delighted to receive your letter. My happiness is known only to Him who sees through the heart. Through *Ishvara's* favour you have got rid of your fever, do not fail to think of Him day and night and mentally to recount His name. He is the origin and root of the world. You cannot expect to be happy with any one except Him. When you happen to be in trouble make your troubles known to Him, He will hear you for he alone hears words of sorrow and He hears everybody. Another word. He being constantly with you He will hear you whenever you will tell him. Words uttered mentally are heard by him. He has a special liking for such inarticulate words. He may or may not hear words uttered loudly, but prayers mentally offered to Him never go in vain. Make your sorrows, griefs and hopes of the heart known to him and see whether He hears you or not. You will then understand whether He is not more friendly to you than your most intimate connections. He is uncommonly merciful. He cannot bear the sight of tears of sorrow. If he happens to see any one weep

He quickly removes the cause of his pain without his knowing it. If I disclose to you the most secret words of my heart will you, not naturally take me as your most intimate and sincere friend and open your heart to me? If you will thus lay bare your heart to Him unreservedly with all that is good or bad therein He will in turn pour into your ears words relating to His unthinkable, ever unknown unsurpassingly wonderful and soul stirring *lilas* (plays) and you will feel blessed. He does not much lend a ear to such obdurate men like myself but he is ever ready to hear you. You are His best favourites. It is true he was a great friend of Yudhistira, Arjuna &c. still at times He declined to hear them. But wherever Draupadi called Him He could not stay away from her. No and then He heeded not the requests of His male companions but He could never sit still when His *sakhis* (lady friends) wanted Him. So I say he is ever ready to attend to what you may tell Him. If you love Him he will love you a hundred times better. These are His words, not mine believe them.

To-day is the *Nakrashtimi* day (second day of the worship of the Goddess Durga) a day of great rejoicings. Joy on all sides every one is merry but perhaps my mother is thinking of me and heaving sighs in a lonely corner. Perhaps I am causing her great distress. You know your ways, I am utterly incapable of fathoming you.

YOURS—

HARA

No 56

DEAR

A small breath is capable of wrecking a life's good work. Let no one breathe such a breath. Life is almost at its end, What is the good of all these plays any more? Days for these have gone by, make the most of the few short days still remaining and try to make yourself happy and others too. This is all I pray. I pray also that the uncommonly sweet name of Hari may adorn your heart and that both the inner and outer self be uniform in action and thoughts and words be in perfect accord and bear a friendly relation to each other. Hari's name should never be put on as a garb for practicing deception nor should an apparently humble shelter be resorted to to hide the predilections of a slayer of animals. No desire causing pain to any living creature should find a place in the heart or in thoughts. Attainment of Krishna should be the sole aim of life. The company of the evil should never be thought of and evil resorts and evil companions should be scrupulously avoided notwithstanding their fancied charms and attractions.

CRAZY—

HARA NATH